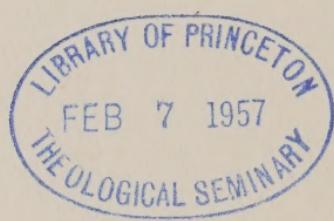


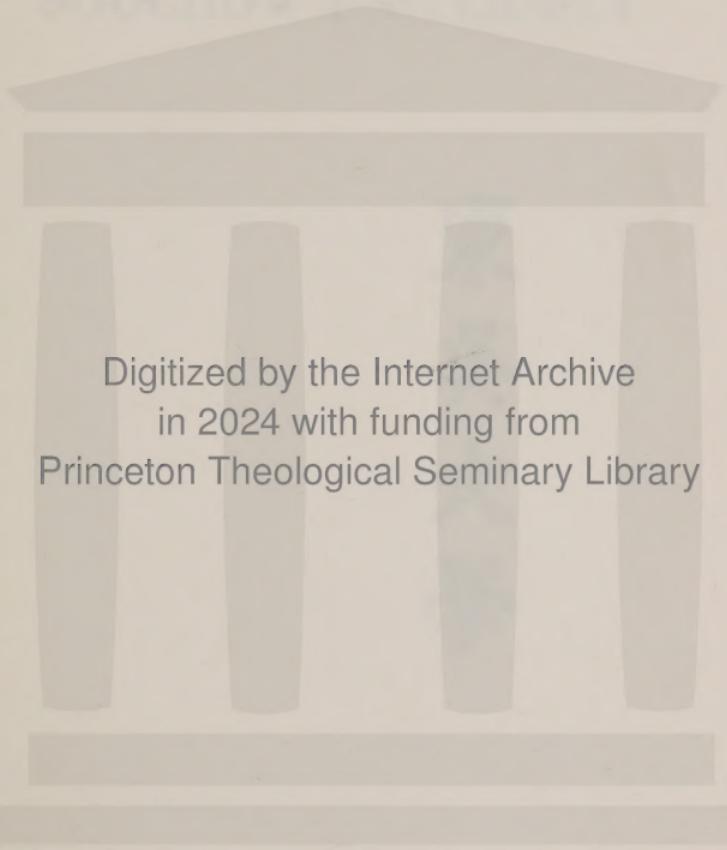
Soochow University

by W. B. Nance





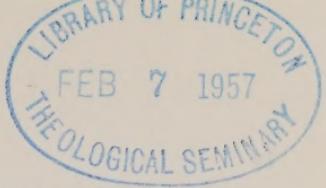
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By ✓

W. B. Nance



UNITED BOARD FOR CHRISTIAN COLLEGES IN CHINA

150 Fifth Avenue, New York 11, N. Y.

1956

Now Known As

United Board for Christian Higher Education in Asia

SOOCHOA UNIVERSITY

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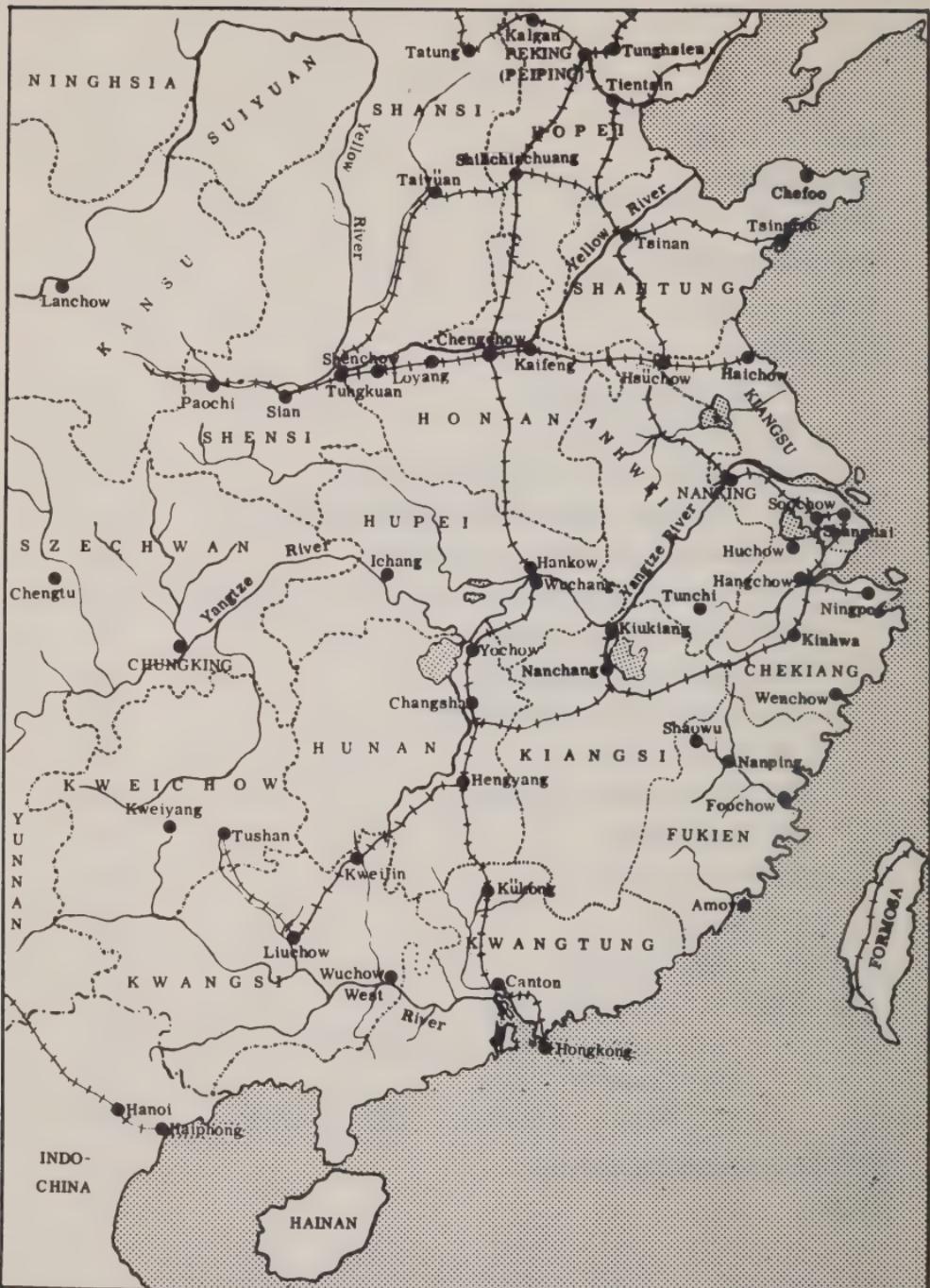
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United Board for Christian Higher Education in Asia

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FOREWORD

AMONG the many aspects of the Christian missionary enterprise of the last seventy-five years one of the most important has been the effort to bring to the countries served the advantages of higher education along Western lines together with the bearing of a clear Christian witness therein. In no country have these developments been more conspicuous than in China, where educational enterprises, begun in the early nineteenth century, flowered in the twentieth in some thirteen colleges and universities under Protestant auspices and largely supported by contributions from Great Britain, Canada and the United States. Now that Communist confiscation has laid its heavy and destructive hand upon the colleges, we become aware of the significant span of Chinese national history which the life of the colleges covered and of the events within and without their walls which have affected their policies, their work, and their success.

Because there is now an interruption in their service — which we pray God may only be temporary — it has seemed the part of wisdom to record the history of each of these institutions that the fruits of their experience may be garnered while those who know their work intimately are able to put down the story. It can well be imagined that discerning minds serving other institutions in other lands may find here that which may contribute guidance and strength to their cause.

It is with this object in view that the United Board for Christian Colleges in China has authorized the series of monographs of which this is one. A great debt is owed to the writers of each one and to those who have assisted them.

Eric M. North

PREFACE

In 1945 President Yang and Professor J. W. Dyson, then in New York, agreed that provision should be made for "a cumulative history" of Soochow University. Mr. Dyson drew up a list of topics to be covered and named twenty Americans and fourteen Chinese to treat them. He also suggested contributions by others out of the memories of their years at Soochow University. Correspondence with former faculty and staff members brought the gift or loan of photographs, reports, bulletins, Soochow University magazines, annuals, and so forth, likely to prove useful. All this material they took back to China next year and deposited in the Soochow University Library as the first step in restoring its archives and facilitating the writing in due time of a history of Soochow University.

Back in China for three years after the war, we were absorbed in the manifold tasks of rehabilitation and the plans for a get-together of the East China Colleges. During 1949 the changing political situation threatened to make the presence of Americans a liability to our Chinese colleagues; so we began to plan our departure, Dyson and Nance leaving first in September. But it did not occur to us to bring back those history materials. Soochow University had survived a number of China's disturbances, including the long drawn out war with Japan. Surely she would weather this new storm! Two years later we were by no means sure and fell in with the plans of the United Board for Christian Colleges in China for a history of Christian Higher Education in the era then definitely coming to an end. We would furnish the monograph on Soochow University. But who would prepare it? J. W. Dyson was obviously the logical person to undertake it. But he had been sent to Cuba on an important assignment that would require his undivided attention for several years. Next in line were two octogenarians, John W. Cline and W. B. Nance, who had been closely associated in our educational work in East China

PREFACE

since 1897. Each had been assigned a large share in Dyson's "cumulative" plan. Dr. Cline's state of health made it unwise for him to undertake the task, and so W. B. Nance is responsible for this volume.

The loss of the archives of the Board of Missions of the Methodist Episcopal Church, South, when the Methodist Churches united in 1939, has made it necessary for the author to depend in large measure upon his own memory. Fortunately he taught two years in Buffington Institute, two years in Anglo-Chinese College, and the rest of his China years in Soochow University. During the last ten years of Dr. Young J. Allen's life the writer took every opportunity to visit him and listen to his reminiscences. "Charley Marshall" was an early and welcome visitor in the Nance home in Soochow. From A. P. Parker the writer learned more Chinese than from any other missionary. Just out of college and seminary in 1896, he found more intellectual companionship in D. L. Anderson than in any younger man. The memory of those early years is vivid, and the writer believes the story he tells (at least in his early chapters) is substantially correct. He hopes the same is true of the rest.

Thanks are due, and hereby expressed, to Dr. W. W. Blume of the Law School of the University of Michigan, to Dr. W. L. Nash of Pearl River, N. Y., to Mr. H. A. Vanderbeek, North Plainfield, N. J., and to Mr. J. W. Dyson of the Library of Central College, Fayette, Mo. for their contributions. Joseph Whiteside, retired at Claremont, Calif., was the first contributor to Dyson's "cumulative" plan. He made a digest of his diary, kept all his thirty years in China, entitled "Glimpses of Soochow University, 1899-1929". He had kept a copy and sent it to the writer before his death. It has been a valuable source of accurate information.

W. B. Nance

October, 1955

Oak Ridge, Tenn.

INTRODUCTION

AMONG thirteen Christian Colleges and Universities developed by Protestant missions in China, two were entirely Methodist in support and control: Soochow University in East China, and Hwa Nan College at Foochow. All other American Methodist contributions to higher education were in union institutions in North, Central, Southeast and West China.

Soochow University was in effect the chartered reorganization and absorption of antecedent and contemporary schools of the Methodist Episcopal Church South (Chien Li Kung Hui). For some years it formed a system of elementary, secondary and higher education for boys and young men. In its final phase it presented an integrated program for Chinese youth of both sexes in liberal arts, science, and law, together with pre-professional preparation for law, medicine, nursing, social service, and theology. It's founding, it may be said, was one of those timely (and perhaps rare) occasions of good fortune when the mission of the Church obviously coincided with the interests of the State: "taken at the flood" the two were borne along on a common wave of progress which marked much of China's history in our time.

The chronology of this development and the constituent factors concerned in the enterprise are summarized in the table which follows. The story which unfolds (memoirs, in substance) is the intimate account by one whose association with Soochow University embraced its entire half-century of free existence — an actor in the drama, a ranking member of the cast, indeed; sometimes with a leading role, sometimes with a supporting one, but always with vision and affection, and even now with unshaken faith in the far future of Christian learning among the people he served and loved.

Central College Library
Fayette, Missouri, 1955

J. W. Dyson

CHRONOLOGY

- 1871 Tsao Tz-zeh ("Charley Marshall") starts a "day school" on Zeh Zien Ka, Soochow.
- 1876 A. P. Parker joins Tsao. School named Tsun Yang Shu Yüan.
- 1879 Tsun Yang moved to T'ien Shih Chuang. Parker takes over.
- 1882 Y. J. Allen projects Anglo-Chinese College, Shanghai.
- 1884 Tsun Yang School enlarged and renamed Buffington Institute (Po Zih Shu Yüan, in Chinese).
- 1894 China's ignominious defeat by Japan (1894-95) interpreted by Chang Chih-tung — Japan had gone to school to the West and grown strong. "For China there is no other way: Learn!"
- 1895 Young scholars ask D. L. Anderson to teach them English. Class of 25 formed.
- Oct. 1895 A. P. Parker appointed President Anglo-Chinese College.
- March 1896 D. L. Anderson opens Kung Hang School.
- Feb. 1899 Buffington Institute merged into Anglo-Chinese College.
- Nov. 1899 Mission meeting proposes coordination of existing schools and developing of others into a system headed by a university at Soochow. (Kung Hang enrollment already over 100.)
- May 1900 Board of Missions approves. Appoints seven missionaries as a Board of Trustees.
- Nov. 1900 Trustees organized under a Tennessee Charter, authorizing "Literary, Medical and Theological Depts., and such others as may be deemed expedient." Adopted name: Tung Wu Ta Hsüeh Hsiao (Soochow University in English). Elected D. L. Anderson President. Continued A. P. Parker as

CHRONOLOGY

- President of Anglo-Chinese College pending developments at Soochow.
- March 1901 Kung Hang School, as Tung Wu College, reopens in the Buffington plant at T'ien Shih Chuang. Adjacent land acquired and enclosed in campus.
- Dec. 1901 Ground broken for "Main Building".
- 1904 Dr. W. H. Park, as Dean, organizes Medical School.
- 1905 Dr. Parker resigns and is succeeded by John W. Cline as President of Anglo-Chinese College.
- 1907 "Main Building" named Allen Hall on Dr. Allen's death.
- 1909 Three students graduate from Medical School.
- 1911 President Anderson dies and is succeeded by John W. Cline.
- 1912 One student (Z. T. Kaung) graduates in Theology. Southern Methodists then join union schools of Medicine and Theology in Nanking. Two colleges unite to form the College of Arts and Science of Soochow University. The sub-freshman students become Middle School No. 1 at Soochow and No. 2 at Shanghai. A school at Huchow becomes Middle School No. 3 about this time.
- Nov. 16, 1912 Anderson Hall, gift of Court St. Church, Lynchburg, Va., dedicated. A monument to the first President, erected on the campus by Chinese students and friends, unveiled the same day.
- 1915 "The Comparative Law School of China (Law School of Soochow University)" opened in Shanghai. St. John's Church built in T'ien Shih Chuang.
- 1917 Two students receive M. A. in Chemistry - first in China.
- 1919 Two M. A.'s in Biology.

CHRONOLOGY

- Jan. 1920 Wu Dialect School started.
- 1920 W. W. Blume succeeds Charles W. Rankin as Dean of the Law School.
- 1920-1921 R. D. Smart plans an Industrial Middle School for Wusih.
- Sept. 1921 Smart dies of cholera.
- Feb. 1922 Smart's friends, the H. A. Vanderbeeks of Nanyang College, volunteer to carry out the plan.
- 1922 President Cline resigns and is succeeded by W. B. Nance.
- 1922-1923 T. C. Chao becomes first Dean of the College and Chairman of the Faculty. An Executive Council set up to share with the President in policy making and discipline. Chinese members added to the Board of Trustees.
- 1923-1926 School of Physical Education conducted cooperatively by Soochow University and the National Committee of the Y.M.C.A.
- 1923-1924 All the furniture for Cline Hall, (the new Science Building) designed, manufactured, and installed by Wusih Technical School.
- 1924 Dr. Cline, his health restored, returns to China to represent the Board of Missions as Treasurer and Manager of Mission properties. Cline Hall, gift of 1st Methodist Church, Little Rock, Ark., dedicated as a Memorial to President Cline's father. Biological Supply Service inaugurated.
- Sept. 1924 Wrecking of Wusih Technical School begun by soldiers. (Continued in 1925, completed in 1927).
- Sept. 1926 Courses in Religion become elective, attendance at services of worship optional.
- Dec. 1926 25th Anniversary Celebrations come to climax.
- Feb. 1927 T. C. Chao leaves Soochow University for Yench-

CHRONOLOGY

- ing University School of Religion. Succeeded as Dean of the College by C. H. Hsü, who continued in that office till his death in 1952.
- Mar. 1, 1927 President Nance resigns and urges the speedy election of a Chinese successor.
- Summer '27 Y. C. Yang elected President.
- Mar. 29, '27 In response to consular urging the Americans withdraw to Shanghai. J. M. P'an appointed Acting-President.
- April 1927 Dean Blume resigns. John C. H. Wu elected Principal and Robert C. W. Sheng Dean of the Law School.
- Dec. 1927 President Y. C. Yang takes over — the transition to Chinese leadership is complete. The last three chapters are taken up with the administration of Dr. Yang.

I

KUNG HANG SCHOOL

FOR MANY centuries China was justly regarded by her small neighbors as the source and embodiment of enlightened civilization. They borrowed her culture, while she maintained toward them, for the most part, the attitude of benevolent condescension appropriate in Confucian ethics from the superior to the inferior of any pair.¹ This was particularly manifest during the T'ang Dynasty (618-907 A.D.), when hostels were provided in the Capital, Chang An, to accommodate youths sent there for study from Japan, Korea, and states to the south.

When in the 16th century Europeans appeared on the China coast, acting like pirates, they confirmed the Chinese ruling class in their sense of superiority developed through centuries of intercourse with people of inferior ethics and culture. Later comers, Dutch and English, were not so barbarous, to be sure, as the Portugese and Spanish had been. But none of them recognized in China, as her Asiatic neighbors had long done, the supreme civilized power, headed by the Son of Heaven, to be approached by foreign envoys on their knees and bearing tribute.

When late in the 18th and early in the 19th century the English persisted in demanding treatment as equals, and sought a treaty of amity and trade, they graded their culture as fourth rate in the minds of China's intelligentsia. For

from time immemorial the latter had regarded it as axiomatic that four fundamental functions called for four classes in civilized society: scholars, farmers, handicraftsmen and traders — and in that order of importance and honor. Scholars applied the wisdom of the past to the ordering of the present; farmers produced the food on which the life of all depended; handicraftsmen transformed raw materials into objects of use and beauty; traders were not producers, but performed by exchange of goods a useful function, albeit the least important. A people, therefore, which made trade its chief concern, must be fourth rate!

This, almost to the end of the 19th century, was the attitude towards the West, of the scholars of China, from whom, through the civil service examinations, all officials were chosen, and by whom public opinion was determined, so far as there was such a thing. Misunderstanding² led to a series of disastrous wars, every one of which ended in an "unequal treaty", imposing humiliating concessions on China in favor of the unwelcome foreigners ("sea devils" behind their backs). The Treaty of Nanking (1842) opened five ports to residence and trade of the British, and this concession was soon extended to other powers, on the "most favored nation" principle. Other treaties lifted the ban on the teaching of the Chinese language to foreigners, gave toleration to the Roman Catholic and Protestant faiths, and extraterritorial rights to citizens and subjects of treaty powers. The treaty of Tientsin (1858) opened more ports, permitted legations in Peking and residence by Christian missionaries in the interior. It also legalized the opium traffic which had been the cause of the first war with Britain.

Trade flourished in the treaty ports, and Chinese crowded

into these growing new-cities-beside-the-old, to share in their prosperity and in the good order and safety afforded by the foreign governments in control of them. But, as the scholars saw it, every contact meant another defeat of China by the brute force of barbarians. There were exceptions, to be sure, but they were few. For the most part, the shell of scholarly conceit, though dented, remained unbroken till 1894. That fateful year, outcome of a quarrel over Korea, China was ignominiously defeated — not by a Western power, but by Japan! Consternation seized upon the scholars. How could this be? Great China beaten to her knees by little Japan, and forced to sue for peace at the price of a huge indemnity and the loss of Formosa!

Two voices were raised in answer to that agonized question. When the trouble was brewing, Young J. Allen, in his "Wan Kuo Kung Pao",³ noted the steps by China in a course that must lead to certain disaster. His warnings, pooh-poohed by his readers, were soon justified, and within the next two years the circulation of his magazine trebled. His history of that war became for several years the best seller of the Christian Literature Society's publications at the civil service examinations.

But the voice most heeded — and promptly — was that of a great patriot and most highly respected official, Chang Chih-tung, formerly Governor-General of Liang-Hu, at Wu-chang, 600 miles up the Yangtze River, and currently at Nan-king. His lectures on the crisis pointed the moral of China's defeat: China had thought there was nothing she need learn from others. Not so Japan! As in ancient times she had learned from China and become civilized, so in less than half a century she had gone to school to the West, become

strong, and taken her place as a "Power" in the modern world. "For China there is no other way: Learn!!!"⁴

In "Ancient Soochow" (Koo Soo) one day in 1895 D. L. Anderson opened the doors of his Methodist Chapel on Palace Avenue⁵, a hymn was sung to the accompaniment of the organ (played by Mrs. Anderson) and passers-by dropped in to see what was going on. While Anderson was preaching, an unprecedented occurrence almost made him lose the thread of his discourse: half a dozen young scholars in their long silk gowns came in and quietly took back seats. That had never happened before in Soochow, if anywhere! When the rest of the congregation dispersed, they remained. Anderson invited them into his office and tea was served. After some hesitation one of the group cleared his throat and said: "Mr. Anderson, we have come to ask a favor of you."

"And what can I do for you?"

"Teach us English."

"And why do you want to study English?"

"We've been reading the Governor-General's lectures, and now we understand why this great disgrace has come upon us. We were too conceited to learn from others. But Japan learned from the West, and became strong, and took her place among the powers of the modern world. Chang Chih-tung says: 'For China there is no other way!' And it seems to us, since there is so much to learn, the best way to begin is to learn your language, so we can use your books."

"Good reasoning", said Anderson, "and I shall be glad to teach you if you can get enough of your friends to join you to make a class of twenty-five."

That would be easy, they said, and it was. Most of the twenty-five were already "hsiu-tsai", having passed the

first of the series of public service examinations. They knew no mathematics or science, or the geography or history of any land but their own. What they did know was the Confucian philosophy of man in society. Given a phrase from one of the "Four Books" they could produce in artistic calligraphy and faultless literary style an essay embodying the substance of the classical teaching on the theme of the passage in which the phrase occurred, and without making a single direct quotation!

Six months of experimentation with this group convinced Anderson that here was an opportunity such as Christian missions had never faced before. Would we respond to this appeal of the humbled young scholars and give them the best we had? This was the day that missionary seers had longed for, when the time was not ripe.

So in March 1896 his group of twenty-five became the nucleus of Kung Hang School. Three members of the Anderson family taught English. L. G. Lea and his brother, C. T. Lea, graduates of Buffington Institute, taught Chinese, mathematics, elementary science, including geography, and the Christian religion. Students attended morning chapel conducted in Chinese and formed a class in the Sunday School, where they read the Gospels in a bilingual edition, English and Chinese.

That was the situation in Soochow, when, that same month and year March, 1896, the present writer arrived, assigned to Buffington Institute.



BUFFINGTON INSTITUTE

THE FIRST Southern Methodist missionaries, Benjamin Jenkins and Charles Taylor, reached Shanghai in 1848.

After they had got their tongues loose a bit in the local dialect, they followed the example of missionaries of other denominations already there, preaching in the streets and market place of the old walled city, distributing tracts and starting two "day schools", one for boys and one for girls.

Why "day schools"? To educate the children of the church? But there was no church, and there were no members until January 4, 1852, when Taylor and Jenkins baptized and received into the Methodist church James Andrew Liu and his wife, Mary, in a service attended by representatives of all the Protestant missions of Shanghai. Of course, in due time, there would be a church, and schools for its children. Meanwhile a practically free day school was a fruitful and economical method of evangelization. A poor but competent scholar to teach reading and writing of Chinese and keep order in the school room could be employed for little more than the missionary paid his cook. The children enjoyed the Bible stories and the Christian hymns the missionary or his wife taught them, and repeated them at home. Parents became interested and the missionary found in them his most promising prospects.

One of those first day schools developed into a board-

ing school under the care of Mrs. J. W. Lambuth. It grew into Clopton, a boarding school which ultimately became a part of the famous McTyeire School for Girls at Shanghai.

The first Methodist day school in Soochow was started in 1871 by Tsao Tz-zeh, a young man recently returned from ten years in the U.S.A. A homeless orphan, eleven years old, he had been befriended by the J. W. Lambuths of the Methodist mission. In 1859 Mrs. Lambuth's failing health necessitated a furlough, and the orphan boy was so promising that she brought him along. Wherever he went Tsao made friends by his eagerness to learn, his readiness for any task, and his gratitude for help received. He was baptized by a bishop, and helped by Rev. C. K. Marshall of Mississippi, whose name he adopted. Thenceforth, as long as he lived, Tsao was known among his American friends, even in China, as Charley Marshall.

Her health restored, Mrs. Lambuth returned to Shanghai, leaving Charley to the care of Dr. D. C. Kelley, who had gone to China with the Lambuths in 1854 but had had to retire in less than two years because of the failure of his wife's health. When war broke out in America in 1861 Dr. Kelley became a surgeon in the Confederate forces. Charley Marshall was his constant companion and assistant. Thus in his teens this Chinese youth learned nearly as much about the "healing art" as was known by the average doctor of those days — and learned it the same way: as apprentice to a recognized practitioner. What he lacked was the chance to "read" medicine.

After the war Dr. Kelley's mother took charge and found jobs that enabled Charley to support himself and go to

school four years. Then, bent on serving his country and his church, in 1869 he worked his passage from New York to Shanghai, and reported for work to Dr. Lambuth, then superintendent of the Methodist Mission.

The Treaty of Tientsin (1858) had legalized travel by Westerners, and even residence, in the interior; and Lambuth was anxious to extend his efforts to Soochow, capital of Kiangsu Province, and famous center of culture for two thousand years. He induced two families to take up residence there. "Li the Button Maker" had been an inquirer for some time. He found a place near the Bell Tower (popularly known as the "Ink Pagoda", as it was square and black) and there, with his apprentices, lived and practiced his trade. They were Lambuth's first congregation there, and with them he stayed, on his itinerating trips to Soochow. Li's firstborn son was the first child baptized in Soochow, along with Li himself. And that child became L. G. Lea, whom we have already met and shall meet again.

The other family lived on Zeh Zien Ka, and there Lambuth sent Charley Marshall in 1870. He began to preach, to treat common ailments of the neighbors, and to teach a hunch-backed boy and a small girl. Next year Tsao announced the opening of a day school. Boys were sent from other places and the day school became a boarding school, on which Charley Marshall thenceforth concentrated his energies. His stories of America and his voyages there and back must have made a profound impression on these otherwise underprivileged children. (An Oriental Mark Hopkins on his log!). According to L. G. Lea he was strict, but just and kind.

Early in 1876 A. P. Parker, first recruit to the mission

since 1860, joined Tsao, and soon saw in the development of this school the best contribution he could make to the planting and promotion of the Christian Church. That, according to Dr. Lambuth, was the main business of missions. Parker became the chief exponent of that view among the Methodists when Lambuth left China in 1886 to start a Methodist mission in Japan.

In 1873 Tsao married a daughter of one of the finest Christian families of Shanghai. They reared a large family of sons and daughters, who became leaders in various forms of Christian and community service. In 1878 Parker married Alice Scudder Cooley of the American Presbyterian mission. She was his highly efficient partner in all his activities for over twenty years.

In 1879 the school, already named Tsun Yang Shu Yuan, with its eighteen boys, moved to T'ien Shih Chuang (Heaven's Gift Market), where land had been acquired and modest buildings erected. Parker soon took over, while Tsao seized the opportunity to improve his knowledge of medicine in association with Dr. Walter R. Lambuth and Dr. W. H. Park then conducting a clinic that led to the building of Soochow Hospital in 1883.

In 1884 Tsun Yang School was renamed Buffington Institute in honor of the donor of funds for the enlargement of the plant and the improvement of its equipment. A clock from London was installed in the cupola, and Parker made three extra faces, so that the time was shown east, south, west, and north.¹ A six-inch telescope was installed in a small round tower. Apparatus was provided for illustrating principles of physics and chemistry. In cooperation with

promoters of similar schools in various parts of the country, the Parkers prepared textbooks in geography, elementary science and mathematics. Thus Buffington Institute gave poor boys in their own language a fair equivalent of the elementary and secondary education of America at that time, and in addition brought every influence to bear to ensure that they understood the Christian faith, in the hope that they, like their teachers, would give themselves to its practice and propagation. Most of the graduates became preachers, teachers and doctors. About a dozen became ministers in the China Conference, Methodist Episcopal Church, South, and were among the leaders in that body.

Two outstanding graduates of Buffington Institute were L. G. Lea and H. L. Zia. Both taught themselves English and thereby enlarged the sphere of their usefulness. Lea was that first child baptized by J. W. Lambuth in Soochow in 1869. He was one of the eighteen students of Tsun Yang Shu Yuan transferred to T'ien Shih Chuang in 1879. After finishing the Buffington course, he taught in several primary schools. He rendered invaluable service at Kung Hang School, in Soochow University, as first Lay Leader of the Conference, and as head teacher in the Wu Dialect School.

H. L. Zia taught some years at Anglo-Chinese College, where he was a great inspiration to serious students. The National Committee of the Y. M. C. A. sought him for the editing of its publications directed to students. For a few years he divided time between the two occupations, and then in 1906 resigned from Anglo-Chinese College to devote himself entirely to editorial work for the National Committee of the Y. M. C. A. Zia was one of the pioneers of the movement to make the Chinese language an adequate medium for the simple

and clear expression of thought, shorn of all extraneous ornament, which came to its climax in the work of Hu Shih during the first world war. Four of his sons are alumni of Soochow University. Two rendered valuable service to Alma Mater and two other colleges. One was for a quarter century an outstanding member of the staff of Peking Union Medical College; and the youngest took his M. A. in mathematics at Columbia University in 1951.

Another son of "Li the Button Maker" and graduate of Buffington Institute, was C. T. Lea. From his graduation he was closely associated with D. L. Anderson, and was thus prepared for effective service in Kung Hang School and as pastor of the local church. He was for years the ablest preacher and most influential member of the Annual Conference. On recommendation of a visiting bishop, Randolph-Macon College conferred on him the degree of Doctor of Divinity — probably the first Chinese minister to be so honored. Most of the first twenty years of Soochow University he was pastor of the local church and teacher of classes in religion in the attached middle school.

III

ANGLO-CHINESE COLLEGE

BETWEEN 1848 and 1860 the Methodist Episcopal Church, South, sent eight families to its mission at Shanghai. Members of six of those families were early victims of diseases rife there, which cut short their terms of service; some died, others retired in broken health. By 1866 only two families were left: the J. W. Lambuths, who had arrived in 1854, and the Y. J. Allens, who had followed in 1860. They carried on from then alone till A. P. Parker arrived in 1875, and set the main trends of the mission's development.

Lambuth's conception of the Christian mission has been indicated in the foregoing, viz.: to preach the gospel to the common people, who alone seemed accessible; to organize converts into a church; and to provide for it a trained leadership to ensure its future development. Like most missionaries, he probably thought of China as a "heathen" country, with nothing to contribute to world civilization. He would most likely have approved the reply of one of his successors, to the question: "What are you doing for the higher classes?" — "We are busy making higher classes".

Young J. Allen had been in China less than a year when Mission Board support was cut off by the outbreak of war in the United States. All the older missionaries had gone home, and he had to find a way to make a living. Writing about it in 1870, he says he sold some and rented other mission pro-

perty, and "when all other means of support failed us we . . . went into business for a support, preaching at night and on the Sabbath. I have sold coal and rice as a broker; gone on long expeditions in the country, to purchase cotton for shipment to England; and have accompanied consular expeditions as interpreter. Finally, and best of all, I found congenial employment as teacher in the government Anglo-Chinese school". From other sources we know that he was asked also to join the translation bureau in connection with this school at the Kiangnan Arsenal.

It is uncertain when Allen arrived at a clear view of his mission — whether, for instance, it was influenced by his association with Chinese scholars in the school and the translation bureau. But there is no doubt of the ruling conception that determined his activities. He used to say that his mission was to an empire ruled by an aristocracy of intelligence, to whom the sole appeal was through the printed page. And the printed page must speak their language, a highly artificial and difficult one, in which a few seemingly trifling faults of style might condemn a whole book to oblivion.

Hence Allen's method, learned in the translation bureau, and practiced with marked success throughout his career. First he secured the services of a known master of the approved literary style, who was also a man of alert intelligence. With this man, his "writer", he spent days in wide-ranging discussion of the theme of the book he would translate or produce himself. Together, they outlined the order of treatment. Then each chapter was taken up for exhaustive discussion. Out of the crucible of this procedure the writer developed his version of each chapter in turn and brought his manuscript to Dr. Allen. But not for minute criticism of word or phrase!

He must read off his "wenli" into colloquial speech. If Allen thus got back what he had given, the text stood.¹

By 1868, Allen was not only translating books, but he founded his Wan Kuo Kung Pao (Review of the Times) which he continued to edit till his death in 1907. This magazine, as he put it, kept open a window in the wall of China's seclusion through which readers might glimpse the moving panorama of the outside world — its politics, industry, education, science, and religion. A remarkably large percentage of its readers were in the yamens of high officials. And not a few high officials, passing through Shanghai, sought out "Lin Lo-Tz" (Dr. Allen) to discuss some topic from Wan Kuo Kung Pao.

Allen was one of the founders of the Society for the Diffusion of Christian and General Knowledge, later known as the Christian Literature Society; and none of its books were in greater demand than his. His sermons usually started with familiar elements of China's moral and religious heritage and went on to point out how Christianity provided the completion needed. He fully believed that God had not left himself without witness among any people and was mindful of the Master's word: "I came not to destroy but to fulfill."

When, pursuant to the treaty of 1858, foreign diplomats took up residence in Peking, a new Department of State, the "Tsungli Yamen", was set up to deal with them. But the members of this body, and China's representatives abroad, must have special training for their new functions. So the "T'ung Wen Kuan" was organized with W. A. P. Martin at its head, a faculty of eight European experts and a similar number of Chinese scholars, to teach what modern diplomats must know to a highly selected group of young scholars chosen for this

new form of public service.

It is probable that the wisdom of its plan and the great success of the T'ung Wen Kuan suggested to Allen the desirability of a modern university which would bring together competent teachers of the basic convictions of both East and West in every area of thought and so prepare young scholars in general for participation in the world culture of the future. He would found an Anglo-Chinese University to perform this function.

In 1882 he advertised the opening of two preparatory schools in Shanghai, one in the French Concession and the other in Hongkew, the part of the International Settlement north of the Soochow Creek. Four hundred youths applied. But it was soon evident that they were not the youths he had in mind. They knew little of China's ancient lore, and had little interest in learning more of it. And as to Western learning, all they were concerned about was the English language, of which they were keen to learn enough to get them good jobs in the flourishing trade of Shanghai.

So the "University" faded out as a dream not to be realized in any foreseeable future. Even the name "College" proved too big a hat for it, though it bore that name and commanded the services of a succession of missionary teachers for a dozen years more before the beginning of the reorganizations that led to Soochow University.

Anglo-Chinese College was by no means a dead loss. There was always a saving remnant among those who passed through its halls, real students, ready to take all they could get, including the Christian faith. They joined the Maritime

Customs, Telegraph, and Postal Administrations, and contributed their share to those monuments of honest and efficient service. Not a few of them maintained their Christian faith, learned in Anglo-Chinese College, and became pillars of churches in widely scattered places. Some became diplomats and consuls. The writer met one of the latter in 1951 in Florida, retired after twenty years of service, and was reminded by him of 1899-1901 when they were together as teacher and student at Anglo-Chinese College, and both associated there with H. L. Zia. Dr. Wellington Koo was once a student of Anglo-Chinese College.

Two Koreans studied at Anglo-Chinese College, were baptized there, and went on for further study at Vanderbilt University. The first, Yun Chi-ho, in 1886 was sent to Shanghai by his father, Baron Yun, partly to get him out of danger, partly in quest of better education than was available at home.

Yun was a great favorite at Vanderbilt University, partly because of his remarkable sense of humor and enjoyment of an American joke, partly for his keen mind, partly for the unfathomable sadness into which his mobile countenance so often relaxed. Returning to Korea, he led his father to share his Christian faith, and together they invited a Methodist bishop to visit Korea and start a mission of the Methodist Episcopal Church, South, in 1895. Yun was one of the promoters of the Y. M. C. A. in Korea and founded the industrial school of the Methodists at Songdo, now called Kaesong.

An Imperial Japanese Resident in Korea sent for Yun, pointed out the hopelessness of resistance to Japan's "manifest destiny", and offered him advancement in working for the welfare of the Korean people as a part of the Japanese

Empire. Yun declined the offer, hoping to devote himself entirely to Christian work. He was shut up as a political prisoner and subjected to treatment that undermined his health, broke his spirit, and left him a pitiful wreck the rest of his days. He was never allowed to leave Korea.

The other Korean student at Anglo-Chinese College, J. S. Ryang, was graduated in 1906 and later also went to Vanderbilt University, where he won the degree of B.D. In 1930 the two churches that had developed from the labors of American Methodists united to form the indigenous Methodist Church of Korea, and J. S. Ryang was elected first General Superintendent. Four years later he was reelected for a second term. In 1935 he was Fraternal Delegate from the Korean Methodist Church to the Jubilee (celebration of the fiftieth session) of the China Conference of the Methodist Episcopal Church, South, held in Shanghai, and contributed much to that occasion.

Ryang promoted a mission to Koreans in Manchuria and Siberia. When the communists entered Seoul in 1950 one of their first acts was to arrest a large number of Christian ministers, including J. S. Ryang. They were taken north and have not been heard from since.

Anglo-Chinese College never became what Dr. Allen planned. The seer was ahead of the times. But it was worth all it cost, though some of their colleagues thought the missionaries who kept it going would be better employed "preaching the gospel."

IV

A DREAM BEGINS TO BE REALIZED

THE FERMENT created by the "Exhortation to Learn" not only found expression in Kung Hang School; it affected the two older schools of the Methodist Mission and other mission schools in East China. They too set about modifying their programs to attract the new type of student.

Late in 1895 Dr. A. P. Parker had been appointed President of Anglo-Chinese College and had been succeeded by T. A. Hearn as Principal of Buffington Institute. Parker set about making Anglo-Chinese College catch up with its name, while at Buffington Institute Hearn built a small separate dormitory for students who would pay board and a moderate tuition fee for the privilege of studying English — till then no part of the Buffington Institute curriculum. This was not conducive to morale, since the pay students looked down on the free-school boys, who, in turn, envied them the chance to learn English.

By November, 1898, the Kung Hang School enrollment was over 100. The Mission Meeting agreed that the field in Soochow should be open to its development. At the same time, the future of Buffington Institute could best be worked out by Dr. Parker in the changing atmosphere of Anglo-Chinese College. It was decided, therefore, that Buffington Institute should be merged into Anglo-Chinese College. W. B. Nance was appointed to succeed Mr. Hearn and to effect this transfer,

which was accomplished at the end of the fall term, in February, 1899. This afforded an opportunity to weed out inefficient teachers and unpromising students.

Having taught two years at Buffington, Nance entered on a similar connection with Anglo-Chinese College; while two later arrivals, J. A. G. Shipley and John W. Cline were added to the staff of Kung Hang School, which continued to grow steadily till 1900, when the "Boxer Outbreak" brought things to a halt in the interior.

The November, 1899, meeting of the China Mission was attended by both the General Secretary of the Board of Missions, Dr. Walter R. Lambuth, and Bishop A. W. Wilson, charged with episcopal supervision in Oriental fields. They expressed hearty approval of plans then made for the future of the Mission's educational work, to include a university at Soochow, secondary schools at other centers, and elementary schools as needed throughout the Conference. All existing schools would cooperate towards the realization of this system. Kung Hang School would be moved to the former Buffington Institute plant at T'ien Shih Chuang, where it was thought that sufficient additional land could be acquired for the campus.

All these plans were approved by the Board of Missions in May, 1900; seven members of the mission were designated as Trustees; and the General Secretary was instructed to secure a charter from the State of Tennessee, authorizing the conferring of degrees.

It is interesting to note that in all this talk about an educational system for the whole Mission there is no mention of schools for girls, much less of coeducation. The explanation

is very simple: all plans for women and girls in the China Mission were the concern of the Woman's Missionary Society (later the Woman's Missionary Council), which usually made more adequate provision for its schools than did the General Board for schools for boys and men. As to coeducation, nobody dreamed of that before the 1920's. By that time the Woman's Council was so involved in the support of Ginling College that it never found it practicable to give much support to Soochow University after it opened its doors to women in 1928. Miss Lelia J. Tuttle then became Dean of Women and rendered an outstanding service to crown her years at McTyeire School.

The M. E. C. S. planned a churchwide "Twentieth Century Movement". Y. J. Allen, W. H. Park, A. P. Parker and D. L. Anderson were appointed to promote this movement in the China Conference. Naturally their efforts were primarily directed to pushing the plans for the university. The committee was well chosen for the purpose: Allen to solicit the approval of the authorities; Park to enlist the support of leading citizens of Soochow, Wusih, Changshu and Nanking, many of whom were his grateful patients; and Parker and Anderson in charge of the two schools, cooperating with them.

The Consul-General of the United States at Shanghai joined Dr. Allen in a letter to H. E. Liu Kun-i, Governor-General at Nanking, setting forth the plan for the University and requesting his approval. His Excellency responded favorably, saying he was instructing the provincial authorities at Soochow to facilitate the purchase of land and to cooperate in any other way as need might arise. He graciously added this closing sentence: "In days to come your school's graduates will be the peaches and pears (i.e., the choice products) of

Tung Wu". This suggested the Chinese name of Soochow University, Tung Wu Ta Hsüeh Hsiao.¹

Contributions from Chinese friends were used in acquiring and enclosing land adjacent to the Buffington Institute plant and removing hundreds of graves, mostly of victims of the Taiping Rebellion half a century before. In exhuming these bones and reinterring them elsewhere we were fortunate in having the cooperation of the Jen Chi T'ang ("Benevolent Help Hall"). Centuries before the rise in America of the "mortician" and his "funeral home", such institutions as the Jen Chi T'ang were characteristic of Chinese cities. The "Hall" was available for funeral services and its warehouse took care of coffins until the families concerned could acquire burial places or remove them to their ancestral homes — sometimes in distant provinces.² Usually it was exceedingly difficult to acquire land on which there were graves; but this area, thickly dotted with grave mounds, became the heart of Soochow University campus without trouble, thanks to the authorities and to the Jen Chi T'ang, which was high in popular esteem.

In November, 1900, Bishop Wilson called together in Shanghai the persons concerned and organized them as the Board of Trustees of Soochow University (Tung Wu Ta Hsüeh Hsiao Hsiao Tung). D. L. Anderson was elected president of the University. Pending further development of the school at Soochow it would be called Tung Wu College, while Anglo-Chinese College would continue in Shanghai under Dr. Parker. Dr. W. H. Park was designated dean of the Medical School; W. B. Nance and Joseph Whiteside professors in Tung Wu; and John W. Cline professor in Anglo-Chinese College.

Kung Hang School resumed work as Tung Wu College in

the old Buffington plant in March, 1901. The following month in America the Twentieth Century Movement reached its climax in a great missionary conference at New Orleans. Bishop Charles B. Galloway aroused great enthusiasm by his eloquent presentation of the unparalleled opportunity afforded by recent developments in China, and set forth the plans for Soochow University as the first step in meeting it. He drew from his pocket a check he had received for \$10,000.

"Who will match it?" he cried.

A voice answered "I!", and others called out their gifts, aggregating over \$50,000 that night. Among these gifts was one of \$500 from Mr. Chang Pi-chüen, of Nanzing, a patient of Dr. W. H. Park, who had brought him to America to consult a specialist. Mr. Chang's near-blind eyes had been restored to near-normal vision, and this was his thank offering.

At its annual meeting the next month the Board of Missions undertook to raise an additional \$100,000 so that work might begin speedily at Soochow and proceed without interruption. Plans were drawn by a British architect in Shanghai and work started in December on the Main Building (named Allen Hall after the death of Dr. Allen in 1907). Charged with supervision of construction of this first building, W. B. Nance acquired experience that stood him in good stead with most of the University's subsequent building projects in Soochow.

V

UNDER AMERICAN LEADERSHIP

ALL that D. L. Anderson, President-elect of Soochow University, knew about school administration he had learned during his five years at Kung Hang School. But to that task he had brought the priceless experience of his own youth under Robert E. Lee at Washington College in Virginia (now Washington & Lee University), where "every student was expected to be a gentleman". "Chün-tzu" in Chinese is probably as nearly an exact equivalent of "gentleman", as General Lee used the term, as exists in any language. Chinese youth at Kung Hang School responded to Anderson's challenge to show themselves "chün-tzu", just as Southern youth had responded to Lee's challenge to be gentlemen. Cases of discipline were rare. Usually it was quite sufficient to ask a culprit: "Was that the conduct of a chün-tzu?" The reply was likely to be a shamefaced: "No, I acted like a hsiao-jen". (small man). So regulations were few, made only as need arose, and such as the general welfare demanded.

But Anderson was anxious for any available light on the way ahead. So he went to see Dr. F. L. Hawks Pott, head of St. John's College, Shanghai, an Episcopalian institution he thought likely to be making satisfactory adjustment to the new situation. The writer went along and listened with absorbéd interest while phases of college organization and educational policy were discussed.

On the way home Anderson stated what he considered the fundamentals we must keep ever in mind. They were somewhat as follows:

"1) At present and for some years to come, a modern education in China can be given only in a modern language, which for us, of course, means English. But a first concern must be the development of men capable of fixing terminology and producing text books in Chinese. Eventually English will become a second language, like French or German in American colleges.

"2) Our education must be Christian. Both by teaching and example our students must be given ample opportunity to know the content and significance of the Christian faith in relation to the whole of life, individual, social, national and international." In the course of time, over the entrance to the campus was the motto: "Unto A Full Grown Man." (Eph. 4:13, R.V.)

"3) Students must acquire a mastery of their own language and must keep it up to date, in order to play their part in the mediation of world progress and culture to China's millions". A succession of outstanding scholars, Chang Ping-sheng, Wang Mu-an, Chi Chien-Yu, Chu Chia-ch'uan, Hsieh Kuan-yin, and others ensured this.

TUNG WU COLLEGE

DURING the early years at Tung Wu American teachers more or less automatically reproduced the sort of courses they had taken in the "liberal arts", with a dash of science, at American colleges. Any one of them could teach several

subjects and did it as a matter of course as occasion demanded. With one exception! N. Gist Gee arrived for biology at the middle of the first year (1901). He wanted it understood that he was a biologist and had come to teach biology. He would help with chemistry or physics until men were available for them, but, as to any other subject, he firmly begged to be excused.

Ten years before Gee took his M.A. in biology, Vanderbilt University had no department by that name. "Natural History and Geology" was presided over by one of those old time perfect gentlemen and universal scholars, of whom there were three at Vanderbilt, who had taught at leading universities in the South "before the war". This writer records his undying gratitude to all three, as well as to the three Leipsic Ph. D's, professors of Greek, Latin and English. In his Natural History lectures Dr. Safford gave outlines of botany and zoology, but there was no mention of biology as a laboratory science like chemistry or physics. This late arrival of his science at the laboratory stage may have stiffened Gee's determination to stand up for its rights. It was a bit irritating at times, but it was a good thing in the outcome: Soochow University early took leadership in biology and sent well prepared men abroad for graduate study, from which they returned to teach biology and head up biology departments in both private and government institutions. Many more who could not go abroad rendered excellent service in middle schools, and as college assistants.

Academically speaking, the first problem was how to give these eager youth as rapidly as possible a sufficient command of English to enable them to use it as a tool in other studies. Could it be done in the four years of the Middle

School? The President's son Roy came home to Soochow without finishing college and was challenged by this problem. An Englishman named Swann turned up, advocating the "Gouin System" of language study and sold Roy on it. According to this system the teacher utters in the language-to-be-learned a connected series of sentences, acting them out in turn, and making plain their meaning by the use of gestures, but using no word of any other language. Roy developed a large variety of "series" of such sentences, acted them out before the class as he said them in English and was encouraged by the nods and the look of understanding on the faces of the class. Then, singly and in groups, the students repeated them after him, thrilled to find themselves talking English and understanding it without a single Chinese word of explanation. Memorizing had played such a major part in their education that they easily learned and retained the "series". The success of the plan would involve an enormous amount of drill on all that had been learned and highly intelligent work in the production of more "series", not to speak of pronunciation, reading, writing and grammar. Roy thought he could put it over in the four years of Middle School — provided students came without having "studied" English before. But that was almost a condition contrary to fact, since "everybody" wanted to learn English, and anybody who had acquired a smattering of it was ready to pass on his version for a modest fee. Unlearning what had thus been mislearned doubled the teacher's task.

There was, of course, a more serious condition for the success of such a program: a sense of vocation that would hold the teacher to a gruelling task, deaf to the call of opportunities for easier and more lucrative employment. Roy stuck it out for eight years and made a valuable contribution. His associations were almost exclusively with his father and

the brothers Lea; from the latter he acquired a mastery of idiomatic spoken Chinese, including a large store of the proverbial sayings the educated Chinese uses to sum up a situation or clinch an argument. And—he grew up to responsible manhood. Then he went to help provide "oil for the lamps of China", and from that to a colorful career as adviser to a series of Chinese officials during the "Warlord Era". He died in Peking the same day as Sun Yat-sen, March 12, 1925. This coincidence deeply impressed some of his former pupils, especially as the Andersons bore the same Chinese family name "Sun" as the "Father of the Republic". Others prepared excellent teaching materials of a more conventional type that were widely used. Some of the best came out of Yale-in-China and Canton Christian College.

By the time the age-old system of Civil Service examinations based on the Confucian Classics was abolished (1905), a new conviction was becoming widespread: that education of the rising generation is a responsibility of government. Schools should be elementary, secondary and higher, as in Western countries and Japan. There was some experimentation, but in the earlier years Tung Wu and other mission colleges followed the schedule their promoters were familiar with. However, from 1918 to 1923 Soochow University followed the current government division of the college years into junior, two years, and senior, three years. The junior college curriculum was made up entirely of required studies planned to cover the minimum core of culture that every man should have. Specialization began with the first of three years of senior college and led to the B.A. or B.S. degree. Then we reverted to the four year college system, and about the same time the beginning of the school year was shifted from spring to fall.

The first degree (B.A.) was conferred in 1907. A writer in "Retrospect", the volume issued in 1926 in celebration of a quarter century of Soochow University, pointed out that actually only the middle school had been functioning quite that long. Graduating classes were small for some years, but steadily growing. The 1920 "New Atlantis"(student annual) shows twenty-three graduates for that year, four taking B.A., ten B.S., and nine LL.B. The classes of 1921 and 1922 in the senior college show twenty-three and twenty-seven names. The two years of junior college show twenty-one and twenty-nine names. Five middle school classes call themselves by the year they expect to graduate from college — classes of 1925 to 1929. Total enrollment: Senior College, sixty-four; Junior College, fifty; Middle School, 187. Figures reported for the Law School covered only the class of 1920.

Total separation of the First Middle School from the college met many difficulties and was never accomplished, in spite of the repeated insistence of the Council on Higher Education of the China Christian Educational Association. One of the difficulties has just been noticed: every boy entering the middle school thought of himself as headed for a bachelor's degree in Soochow University in such or such a year. College students, acting as big brothers, encouraged this spirit. Every college student organization sought to reproduce itself in a junior branch in the middle school. So long as college enrollments were small, college teachers could help out in middle school and vice versa. And best of all, this arrangement ensured a steady supply of well-prepared students entering college.

However, about 1920 a site was acquired a few minutes' walk from the campus on which it was hoped a separate home

for the middle school could be provided. But funds were never available. The land was used for some years as a supplementary athletic field. Then in the early 1930's the urgent need of more faculty and staff houses led to the starting there of a residential compound. An old residence was remodeled into a duplex and two modern duplexes were built as a starter. They were wrecked during the Japanese occupation. Of the two modern duplexes, literally not one brick was left on another.

UNION OF THE COLLEGES

SOON after he was transferred to Anglo-Chinese College in 1895 Dr. Parker joined committees for the revision of Chinese translations of the Bible and the production of a commentary. He was held in high esteem as a committee member, and inevitably this type of work absorbed more and more of his time and interest. So in 1905 he resigned from Anglo-Chinese College to devote himself entirely to literary work in cooperation with the Christian Literature Society. He was succeeded as President of Anglo-Chinese College by John W. Cline, who continued the program he had helped Dr. Parker to develop since 1901. His Alma Mater, Hendrix College, Arkansas, then conferred on him the degree of Doctor of Divinity.

March 16, 1911 Dr. Anderson died, a victim of pneumonia. A second large academic building was in course of construction, the funds for which he had secured on his last visit to the United States in 1908. The donors, Court Street Church, Lynchburg, Virginia, named it Anderson Hall, as a memorial to the first President. Other buildings added during those first ten years included six residences on the campus

and five nearby, three "temporary" dormitories, (one of them was still in use when the writer left China in September, 1949!), dining hall, kitchen and servants' quarters. Trees had been set out, and the campus was giving promise of the order and beauty into which it gradually developed. Five classes had been graduated, and it was high time to unite the colleges, as planned in 1900.

Dr. Cline had been a careful administrator of Anglo-Chinese College and was recognized by the Trustees as the logical person to succeed Dr. Anderson as president and effect the union. The faculty was strengthened by the return to Soochow of Joseph Whiteside as head of the Department of English, and the addition of Mrs. Cline as teacher of German. Two graduates of Buffington Institute, long experienced in the teaching of mathematics and elementary science in Chinese, were added to the staff of the Middle School. A financial surplus, accrued at Anglo-Chinese College, met a deficit at Tungwu. Anglo-Chinese College students joined the corresponding classes of Tungwu and the two groups became one as the College of Arts and Science of Soochow University. When in 1913 an Alumni Association was organized, membership was open on equal terms to graduates and former students of all the schools that had led to and been perpetuated in Soochow University.

On November 16, 1912, Anderson Hall was dedicated, and on that occasion a monument to Dr. Anderson was unveiled on the campus. It had been erected by his old students and other Chinese friends. Dr. Gilbert Reid of the International Institute, Shanghai, was the speaker. The Governor of the Province and other officials attended. When Miss Cecil Anderson pulled the cord to unveil the monument to her father,

the Governor's Band struck up "Marching Through Georgia". The bandmaster probably had heard that Dr. Anderson was a Georgian, and so his family would naturally be pleased with a Georgia march! For several years March 16 was marked by a service in memory of the first President. Then that date was named University Day, and the memorial was broadened to include others who had made notable contributions to the educational enterprises leading to Soochow University. In a way it became Home Coming Day, though that name was not used. Alumni were usually the speakers at a morning service and in the afternoon revisited the famous historic spots in the vicinity with which they had become familiar during their student years.

MIDDLE AND PRIMARY SCHOOLS

UNION of the colleges was the first of three goals set in 1900. The second was the development of professional schools, a subject which calls for a separate chapter. The third goal was the provision of middle schools and primary schools. Most of the Kung Hang School students might have been classified as graduates, so far as their Chinese went, while they were doing elementary and secondary work in English and other modern subjects. At Tungwu one of the early tasks of the Faculty was fixing courses of study for both middle school and college. The middle school, as already indicated, was of fundamental importance as practically the only source of students adequately prepared for college work. When the government fixed six years for elementary education and six for secondary, our middle school course was changed permanently to three years Junior and three years Senior.

The abolition of the Government examination system in

1905 soon meant that students applying for admission to middle school or college could no longer be presumed to have the intellectual development and the command of literary Chinese of oldtime scholar-class youths. With the Revolution of 1911 and the setting up of the Republic came the new idea of a common citizenship without distinction of classes; and increasingly youth of widely varying background applied for admission to our middle school in preparation for the college.

FREE SCHOLARSHIPS

THE EARLY announcements of Soochow University stated that the sons of ministers of the gospel would have free tuition. This was in both the middle school and the college. Not only the sons of preachers of the Chien Li Kung Hui (Southern Methodist Church) came, but not a few also from other denominations. A Hakka boy came from a Presbyterian minister's family in south China, made a good record, and was followed by a series of boys from the same area. All three sons of a pastor of another denomination in a neighboring province got their education at Soochow University. One joined the staff of the Christian Literature Society. Another became a middle school teacher in his native province, while the third graduated from the law school and studied theology in America. He became a Methodist minister and succeeded Z. T. Kaung as pastor of Moore Memorial Church in Shanghai, when Kaung was elected bishop in 1940. At last account he was still at Moore Memorial.

It was with great regret that Soochow University was forced by budget necessities to limit the free tuition privilege to Methodists. Among the alumni from other communions who reflected honor on their Alma Mater was Dr. Herman C.

E. Liu, first Chinese President of the University of Shanghai. Because of his outspoken loyalty to the government, he was assassinated in the International Settlement of Shanghai by an agent of the Japanese or their Nanking puppets. Another alumnus, Yui En-z, was consecrated a bishop of the Sheng Kung Hui in May, 1942. In the middle of Yui's college course at St. John's he had been transferred to Soochow University at the request of Dr. Pott as the best way to ease a local situation and at the same time to save a promising man. It was one of a number of manifestations of the cordial relations between Dr. Pott and the successive heads of Soochow University.

Just as the attached middle school at Soochow proved to be inseparable from the college, at Anglo-Chinese College, also, throughout its history most of the students were below college grade. Since no one in the mission was available to take charge of those left behind by the union of the colleges, the offer was accepted of a group of former Anglo-Chinese College teachers and members of the local church to keep a school going there in the Anglo-Chinese College plant pending definite plans for its future. In 1914 C. W. Rankin became principal of that "Second Middle School," as related in the story of the law school. He was succeeded by S. G. Brinkley (1918-20) and E. C. Peters (1920-24). Then Mr. W. Y. Sun took charge and for eight years showed himself a good disciple of Drs. Parker and Cline. He built a new front to the main school building, which not only improved its appearance but provided additional class rooms and office space. There were always as many students as could be cared for. But gradually fewer and fewer of them went to Soochow for college. Shanghai was becoming headquarters for all sorts of modern enterprises, and other colleges sprang up, in addition to the Christian institutions, St. John's and the Univer-

sity of Shanghai. So why, thought most of these boys, go to "The Interior"?

A school started by Rev. J. L. Hendry in Huchow developed under Rev. W. A. Estes (1908-28) into the Soochow University "Third Middle School". Mr. and Mrs. Estes continued to teach after 1928 under three successive Chinese principals until their retirement in 1940. In 1932 President Yang decided to solve several problems at once by uniting the Second and Third Middle Schools at Huchow under Mr. W. Y. Sun, thus releasing the former Anglo-Chinese College plant for the law school, which had outgrown its quarters at 11A Quinsan Road. A surplus Mr. Sun had accumulated at Shanghai helped provide a much needed addition to the middle school plant at Huchow. The school grew in enrollment and more of its graduates went to the college at Soochow. Shortly before the Japanese invasion Mr. Sun resigned and was succeeded by C. T. Loh, an old schoolmate at Anglo-Chinese College and an able colleague at Huchow. During the war the Soochow and Huchow middle schools refugeeed together in Shanghai under the two principals, Y. P. Sun and C. T. Loh. For several years this combined school was the largest Christian secondary school in the International Settlement and received a proportionately large subsidy from the Municipal Council. After the Japanese surrender they returned to Soochow and Huchow respectively.

An interesting example of the influence of the college on the middle schools is seen in the matter of debating. In 1913 Dr. F. L. Hawks Pott, President of St. John's University was the commencement speaker at Soochow. In conversation with the writer he regretted that the only contact of the students of our two institutions was in athletic contests. He

thought a matching of wits in debate might prove a more valuable sort of contest for young men preparing for leadership in public life. So arrangements were made for annual débates, to be held alternately at Soochow and St. John's. Soochow won the first three, St. John's the fourth, fifth, and sixth, and Soochow the seventh. Those three early victories of our college teams deeply impressed the middle school boys. Why not hold three-cornered debates among the Soochow University middle schools? They were duly arranged and for a number of years, especially in the 1920's, took high place among extra-curricular activities, and promoted the esprit de corps of the middle school system.

Under Dr. Cline's administration a serious attempt was made to carry out fully the final item of the 1900 program by developing a system of primary schools. The Trustees appointed a committee. The committee employed Mr. D.P. King, a graduate of Anglo-Chinese College, to supervise existing schools and promote the starting of others. Each was dignified by the name "Soochow University Primary School Number So and So." About twenty were developed, all in connection with churches. Mr. King made regular visits, helped in getting competent teachers, and promoted improved courses and teaching methods. Two of these schools developed into junior middle schools, one at Kunghang, the other at Changchow. But Soochow University had no funds for the support of these schools, and in course of time the responsibility for them was released to the Annual Conference and those responsible for the other concerns of the local churches with which they were connected.

VI

PHYSICAL EDUCATION

THE CLASSIC Western ideal of "mens sana in corpore sano" was foreign to the Chinese tradition. That physical vigor, maintained by regular exercise, ministers to health and mental alertness seems never to have occurred to the scholars. In fact it was considered proper for a scholar to grow long finger nails on his left hand and protect them with silver or bamboo shields to emphasize his devotion solely to intellectual pursuits to the exclusion of physical labor. Though there were exceptions, the typical Chinese scholar was physically a weakling and an easy target for disease, especially tuberculosis.

So all our students must have exercise. The first two years Rev. J. Whiteside, Bursar and Professor of English, conducted classes in the use of dumbbells and Indian clubs. Unfortunately he felt that disapproval of some of the President's policies made it desirable for him to go elsewhere. So Anglo-Chinese College had the advantage of his fine services until it was united with Tungwu in 1912. To provide regular exercise for all students a mild form of military drill was the easiest way for an institution of limited staff and resources. Of course this was against the popular saying: "Good iron isn't beaten into nails", (use scrap for that); "Good men aren't made into soldiers", (hire bandits for that job).

But all sorts of new ideas were abroad. America's

freedom had been won and maintained by citizen soldiers. The New China might lay new responsibilities on all citizens, without distinction of class. At all events, these young scholars had asked these Americans to be their teachers, and the age-old reverence for the teacher required unfaltering obedience to his decisions, however strange.

Fortunately there was a slender gentleman on the staff of Soochow Hospital, next door, Rev. B. D. Lucas, Chaplain and Pharmacist who kindly consented to introduce the sort of exercises in which he had been trained at "The Citadel," famous military academy in Charleston, S. C. Neither Commandant Lucas nor his Soochow University cadets, in their neat uniforms and erect carriage, bore the slightest resemblance to the undisciplined rabble that made up the average Chinese army.

Mr. Lucas had charge of the drill from 1903 till he left China in 1910. There were four companies, making a battalion. Competition between the companies was keen, and students who showed ability were advanced from corporal to captain. Some, ere long, were able to carry on the routine creditably in the absence of the commandant.

For several years in the second decade Mr. Frank Starr Williams had charge of military drill while teaching English in the middle school.

R. D. Smart, M.A., came out in 1904 for Mathematics. Having been an all-round athlete at Vanderbilt University and then having supervised athletics while teaching in a Tennessee college preparatory school, Mr. Smart at once became an active promoter of athletics at Soochow University, as well as

of intercollegiate sports in East China. In these activities he had the hearty cooperation of Dr. E. V. Jones, who arrived for Chemistry and Physics in 1913. They gave invaluable assistance to W. L. Nash, the first man to join the staff specifically for Physical Education. Dr. Nash has kindly furnished the following statement:

PHYSICAL EDUCATION IN THE TWENTIES

EARLY in 1920 Willard L. Nash, just a few months after his own graduation, arrived in China to become Director of Physical Education at Soochow University. While Richard Smart and E. V. Jones of the Mathematics and Chemistry Departments continued to hold most of the athletic responsibility, Nash joined the Wu Dialect School to get his tongue loose in Chinese and devoted only part of his time to teaching. Gradually, as he became adjusted, he began taking over more and more of the work for which he had been recruited.

No man could have had better advisers than Smart and Jones, as they tactfully and patiently eased the new man into his position. How they must have chafed as they saw the "eager beaver" undertaking strict discipline and tight control where patience, tolerance, and a long view would have served much better! A new teacher, like the Second Lieutenant, is prone to be concerned lest he fail to maintain the dignity of his position, and is often too zealous. The trouble is magnified when one is dealing with students of another race, conditioned to customs of which he is not even aware.

Westerners, with their heritage of athletics and their conviction about the health benefits of wholesome exercise, were attempting to transplant on an old culture new and oft-

times, unwelcome ways. That misunderstandings and sometimes open rebellion developed is not surprising.

Some years of athletic experience, particularly in soccer-football and track, had produced a number of proficient players in several East China colleges; they had formed leagues, and interscholastic games were fairly well advanced. This, however, was a far cry from athletic exercises for all, accepted practice in other lands and all the more necessary in China. In a country where for centuries scholars had been looked up to with respect while soldiers had been regarded with contempt, it was to be expected that a program of wholesale physical training would be resisted by many. There is an oft-told tale of a Chinese dignitary watching Westerners playing tennis on a very hot afternoon and asking in bewilderment: "Why don't they sit in the shade and hire a couple of coolies to hit and chase that little ball, if they think it must be done?"

However, along with other missionary colleges, Soochow University developed before-breakfast setting-up exercises, a four year gymnasium class requirement for graduation, interclass contests and intercollegiate schedules of athletic games with a group of East China colleges. The Chinese boys took very well to soccer and track. In childhood they had become expert at manipulating the shuttlecock with their feet and were able to transfer this skill to a dexterity in soccer. Basketball was something else entirely. They had never developed their arms and it was amazing to see, in those early practice sessions, a star soccer player who could not even propel the ball as high as the backboard. And when gym classes were started and a graduated series of tests was developed, it was found that many, even when they had shed several layers of clothing, were not strong enough in their arms to hold them-

selves on the traveling rings, not to speak of turning loose with one hand and traveling to the next, some ten feet away, invariably they would collapse in a heap with a disgusted expression on their faces, indicative of their feelings about the whole business. It was obvious that muscles needed to be developed and conditioned, and that this was to be a slow process, requiring motivation and incentive to keep the program going.

Not much could be done without a gymnasium, and Soochow had many uses for money and was not then able to divert budget funds to a permanent structure. This, however, had its compensations, for it was found that in designing a semi-open low-cost structure we had developed something to meet the need of many other institutions besides our own. Our gym was reproduced in many sections of China. Although unheated and open to the weather along the upper walls, this was a big improvement over the outdoors, provided a good basketball and gymnasium floor, and went far in improving the class work and the winter intramural and intercollegiate games.

Simultaneously a set of regular daily gym classes was developed, with a limited amount of training exercises and a portion of each period devoted to games purely for fun. Basketball, volleyball and tennis were added to the sports calendar. Baseball was attempted, but it was found to be the least enjoyed, possibly due to the lack of any previous training in the necessary skills. The rules were far too complex for inexperienced spectators to understand, as may be judged from the name of "wild ball" which the translators gave it.

As the number of proficient students increased, it was recognized that if they were to become useful as instructors after leaving college they should be given more and more re-

sponsibility. With this in mind, Victor Chang was assigned to lead the morning exercises. Whether it was that he was still a student leading students, or that, like his teacher, he went after the discipline too strenuously, we soon found that a student strike had developed. This must have been a strain on the administration, but at this writing one cannot recall just how the matter was settled. When the other branches of sport and gym classwork had developed sufficiently, the morning setting-up exercises were dropped. K. W. Liang and T. S. Ling, two star athletes, became assistants in the department and were able to do first class work with the younger students.

As the intercollegiate program of athletics grew, we in the department tried to give equal attention to the less proficient in the intramural games. To encourage the idea that winning or losing should not loom too large and that the recreation element should be uppermost we induced Westerners in the University, in the Wu Dialect School, and in the other local missions to join in the sports. This gave us a chance to set an example and to prove that we could enjoy a sport in which we were not skillful. We formed a team in soccer. If there was a tendency for some to feel superior with regard to baseball, it was evident that the large number of Chinese who turned out, enjoyed watching the Westerners with their uneducated feet trying to play soccer. I well recall the frustration of the American football players, completely outclassed by much smaller but more skillful Chinese students. Even in basketball it was not many years before the students progressed to the point that they were consistently the victors in competition with their American teachers.

The gymnasium made it possible to branch out in many ways, and Soochow became famous for holding the first basket-

ball tournament in China. School and college teams from a wide area were invited and it was found that the tournament made a contribution to East China, not only in proficiency of play, but also in the ideals of sportsmanship and the development of competent officials for athletic contests.

The East China Intercollegiate Athletic Association was the governing body for some eight colleges and was actively supported by Soochow. R. D. Smart and E. V. Jones early served as Presidents and W. L. Nash for some years as Secretary. We won our share of the various championships and also aided in the East China team that was sent to the National Meet to prepare and choose participants to represent the country in the Far Eastern Olympics.

SCHOOL OF PHYSICAL EDUCATION 1924-1927

OTHER colleges and schools throughout the country were also making progress in athletics and physical education, and the need became urgent for qualified Chinese leaders. Through negotiations with Mr. Eugene Barnett and Dr. John H. Gray of the National Committee of the Y.M.C.A., plans were worked out for a School of Physical Education at Soochow to be cooperatively sponsored by the University and the Y.M.C.A. Dr. Gray gave generously of his time and effort to make the school a success. While W. L. Nash was the first Dean, it is only fair to state that Dr. Gray was largely to be credited with the growth of the school. The Y.M.C.A. provided help in securing a library and apparatus and in recruiting candidates for the first few classes. They also provided excellent staff members in the persons of Gunson Hoh, Arthur Lockley, and Man F. Hui. Hui later became Dean.

While undermanned as to staff, with some not too well prepared for all around teacher training, the school did meet with early recognition as to need, and students began enrolling from distant sections of the country. Many of these were from institutions where they had already shown promise and needed only further training in order to return and serve well their former employers. In fact many of them were given scholarships with the understanding that they were to return. The demand from the very start for the graduates far exceeded the supply, thus convincing the University and the Y. M. C. A. of the value of the joint enterprise. The school, however, was not destined to fulfill its promise, as the disturbances of 1927 scattered the staff and students and so interrupted the training that the school was not reactivated. (W. L. N.)

An early policy of the Nationalist Government set up in Nanking in 1927-28 was to require military drill in all colleges and middle schools. Men trained in Chiang Kai-shek's army were detailed for this work. Soochow University thenceforth concentrated on the program of physical training developed during the 1920's. The men who had been in the classes of the cooperative school of Soochow University and the Y.M.C.A. were competent to carry on that type of program; and the widespread demand for Chinese leadership gave them all the opportunity.

Early in the 1930's President Yang found funds with which to provide Soochow University with a modern gymnasium, fully equipped for men at one end and for women at the other. This handsome structure was named as a memorial to R. D. Smart. A year or so before, the 10x25 meter "Smart Natatorium", had been constructed just behind the site then set aside for the gymnasium.

In President Yang's report to the Board of Trustees in February, 1941 (we were then refugeeing in Shanghai) is this paragraph: "Preparations have been completed to reopen the School of Physical Education. An agreement for mutual co-operation has been made with the Shanghai Unit of Ginling College, whereby many joint courses will be offered, and Ginling Physical Education majors will be allowed the privilege of taking all the non-technical courses in Soochow University." This cooperation was going well when the outbreak of the "Pacific War" brought it and the larger cooperation of the Associated Colleges in Shanghai to a sudden end.

After the war (1946-49) physical exercise was resumed under the direction of Mr. S. F. Wang and the military instructor appointed by the authorities.

VII

THE SCIENCE COLLEGE by J. W. Dyson

ONE of the notable phenomena of higher education in the Christian colleges in China was their early and continuing emphasis on science. This grew out of a combination of conditions which were different from those in other Oriental states, for example Japan, where Christian institutions concerned themselves more with the humanities and related applications in the arts and social sciences. It is understandable, therefore, why these institutions in China shared a place of leadership, and served as a stimulating factor, in the development of an impressive program of modern science instruction and research that deserves the attention of the careful historian who would appraise the place of the missionary college or university in the cultural life of the country. From modest beginnings, usually with one missionary science teacher, these departments grew in size and professional stature, until in 1949 (when they were overrun by the communist invasion) they had programs and equipment comparable with those of standard institutions in the West, and leadership in an imposing body of Chinese scientists recognized in science societies and publications throughout the world. It is a great satisfaction to Soochow University to have been a contributing part of this movement.

ORGANIZATION OF THE SCIENCE DEPARTMENTS

IN THE MIDDLE of its first year (1901), the faculty of Soo-

chow University's "Tungwu College" was strengthened by the arrival from South Carolina of Nathaniel Gist Gee (M.A., Vanderbilt) biologist, its first science teacher, who did the groundwork that was to give Soochow University its early prestige. Twelve years later he was joined by Dr. Ernest Victor Jones, chemist, also from Vanderbilt University. The work of these two men gave Soochow University its national reputation and constituted a heritage that remained with it throughout its career. Dr. Jones, now (1955) in his 70's is still vigorous as he carries on in atomic research in Oak Ridge, Tennessee, on leave from the University of Alabama.

Professor Gee opened with a miscellany of courses which were announced as comprising the Department of Natural Science; but as he was a biologist his emphasis was naturally in his own field. The meager outlay of equipment and reference books and the limitation of the students in their command of the English language must have made impossible any achievements on the college level in the first few years. But the compensating factors and pressures of building up adequate teaching materials from local sources were in themselves a sort of introduction to research. In a few more years, then, there were student assistants and laboratory supplies that made possible something roughly equivalent to college instruction in America. About 1907 President Anderson secured the services of W. A. Mitchell, who had completed his engagement with Nanyang College, Shanghai, to relieve Mr. Gee of the classes in Chemistry and Physics. Courses in these three general fields served as the broad foundation in science, later to be strengthened and diversified in the "departments".

On the arrival of Dr. Jones in 1913 the science courses were definitely divided into two groups: the physical and the

Tsao Tszech

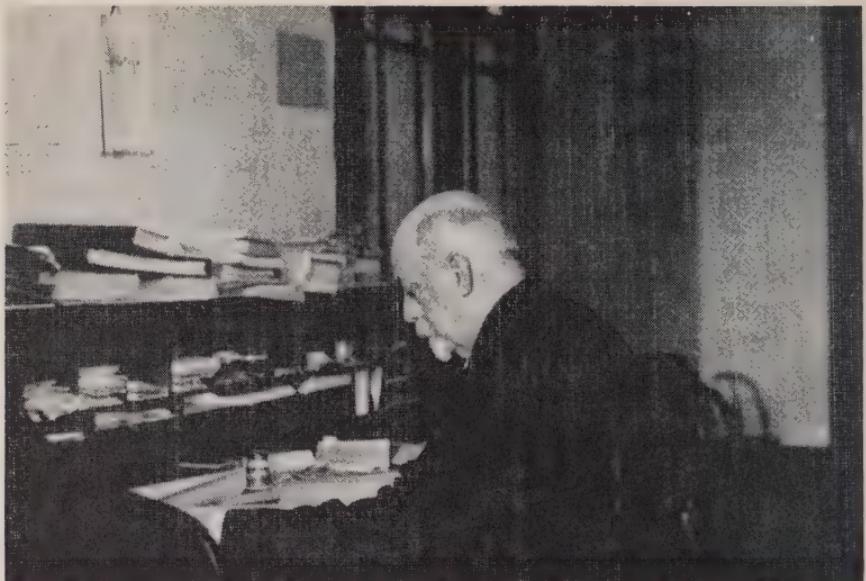


Dr. A. P. Parker



Dr. Young J. Allen





Dr. David L. Anderson at his desk in Allen Hall



Dr. John W. Cline

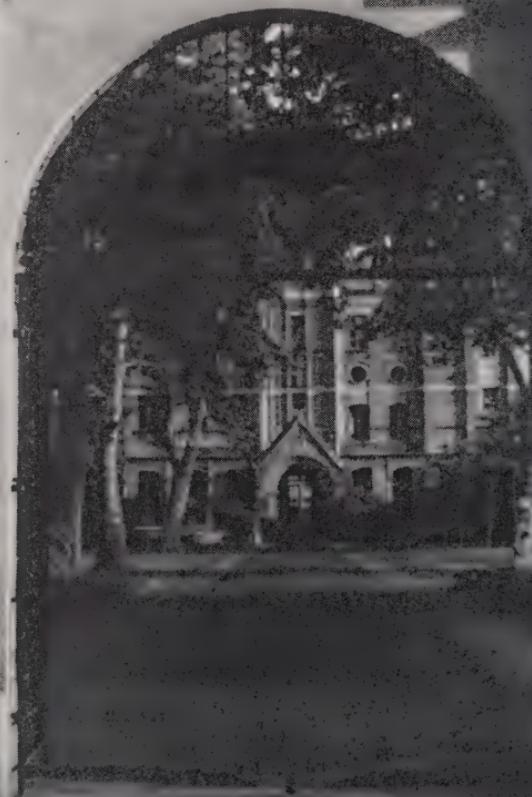


Dr. W. B. Nance



Dr. Y. C. Yang

東吳大學

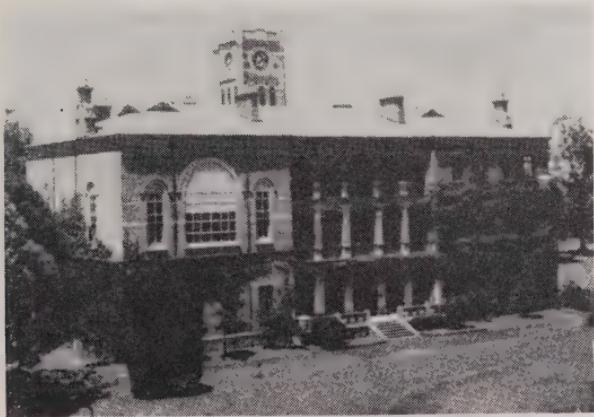


Looking through Gateway to Allen Hall

*Gate was destroyed by Japanese but
restored after war by Dr. H. Y. Loh with the aid of an old photograph*



Allen Hall, about 1905, facing north



Allen Hall, 1948, south side from Quadrangle
Administration offices, chapel, class rooms



Looking north from Allen Hall to the gate



Anderson Hall — Library, Class Rooms, Offices



Grounds of Laura Haygood
Mem'l. Normal School



私立東吳大學暨附中鳥瞰圖

BIRD'S-EYE VIEW OF
SOOCHOW UNIVERSITY
SOOCHOW, CHINA





Cline Hall — Science Building



Lee Hall — Men's Dormitory



Tsz-zeh Hall — Boys' Dormitory



Smart Memorial Gymnasium



Women's Dormitory



Girls' Dormitory



Pavilion of Benevolent Longevity
*Celebrating Eightieth Birthdays of J. W. Cline
and W. B. Nance*

biological. Professor Gee and Dr. Jones proceeded thereafter to raise standards, to improve quality, and to increase the scope of the course offerings, so as to justify the conferring of the bachelor of science degree. Ten 1914 B. A. graduates availed themselves of the opportunity of this new situation, took additional courses in science, and received the B. S. as a second degree. From this time on it could be said with propriety from the academic standpoint that there were authentic science "departments". It was in this same period that the stimulating mood of the institution was further enhanced, locally, by the union of Tungwu and Anglo-Chinese Colleges to form the College of Arts and Science of Soochow University, and nationally, by the success of the revolution and the setting up of the Republic of China.

STANDARDIZATION

THE BASIC courses in science thus took shape and the course offerings, appropriate to the two degrees, B. A., and B. S., became regularized. Professor Gee grouped his courses under three subject headings: biology, for the general combined approach, zoology, and botany; and similarly Dr. Jones treated the courses in physics and chemistry, so that there were now the three (the basic three) departments of biology, chemistry, and physics. These were supplemented by longstanding work in mathematics, and for a brief period by a course in general geology.

Graduate work, which was offered intermittently until 1941, also had its beginnings in this period, with Dr. Jones directing the research for what proved to be not only the first master's degrees at Soochow University (1917), but also "so far as can be ascertained, the first advanced degrees in Chem-

istry for all of China".¹ Of these first M. A.'s. Hsu Chin-han was one of the ablest and most valuable members of the faculty the rest of his life. He died of cancer in 1952. Chen Tiao-fu became a chemical engineer and promoted two factories to produce much needed chemicals. His war time experiences are told in Chapter XII.

In the Biology Department, Professor Gee found irresistible the unlimited and inviting array presented by the flora and fauna of East China. Collections soon grew into surveys, and surveys became the raw materials for formal departmental research. The network of canals, which were the highways of East China, and the ubiquitous paddy fields for rice and other aquatic crops, combined to make Soochow an ideal location for freshwater biology in both the pure and applied phases. The first forms to receive intensive study by Professor Gee were the freshwater sponges, and these studies, published periodically, were the ranking pieces of research on freshwater sponges from China. (Whether or not these were later assembled into final monographic form cannot now be determined by the writer.) The algae were a second group, studies in which were extended by J. W. Dyson and his associates. Food plants, so abundant in this "Garden of Eden" (the Lower Yangtze Valley) were studied as to classification, production, and agricultural methods. It was in this connection, no doubt, that Mr. Gee established connection with certain members of the United States Department of Agriculture, notably Dr. Walter T. Swingle of the Bureau of Plant Industry, the citrus specialist, and began supplying seeds, including soy beans, for many of the experiments concerned with the introduction of Chinese types into America.

The annual parade of birds attracted the scrutinizing

attention of Professor Gee, who for many years associated himself with Rev. Lacy Moffatt and Rev. Andrew Allison of Kiangyin, in collaboration with whom he shared in the preparation and publication of an ornithological guide for East China. The absence of readily available lists of names for the local plants started him on the compilation of a checklist for Kiangsu province, complete with botanical names and classical equivalents, which was published in 1922.

The Chinese beans, whose name might well be called "Legion", and the unclassified forms of Chinese Protozoa, which indeed are legion, were chosen early as areas of research, and became the subjects of the theses for the first two master's degrees from the Biology Department conferred in 1919. Mr. C. Y. Shih (so well known later as Proctor Shih when he succeeded L. G. Lea in that office) made an intensive study of a long list of local food plants, including the now famous soy bean. This study was published in the United States in the American Rice Journal (1919) and subsequently in China in attractive book form, duly illustrated by drawings of Chinese farm implements little known to the West, and given wide circulation among friends of the school and interested scientists in America, especially in the Department of Agriculture. So far as is known, the University found no trace of any of these copies, after the war, in 1946, though some might be traceable in the United States.

The second thesis led to further and related studies in Chinese insects, and resulted in an excellent contribution of local entomology, by Wu Chin-fu, later to assume leadership in entomological research in China, as Head of the Department of Biology of Yenching University.

The total roster of holders of the master's degree from Soochow University is given herewith: in chemistry, C. H. Hsü, T. F. Chen, T. W. Zee, L. C. Pan — all four in the field of analytical chemistry. Under the heading of biology, there were three in botany: Shih Chi yen, Wang Chih-chia, and Sheng Yu-feng; four in entomology: Wu Chin fu, Tao Shih-chih, T. C. Li and Miss Hu Meng-yu; one in parasitology: Wu Kuang; one in vertebrate zoology: C. C. Cheng; and one in cytology: Liu Chin-jen.

The growth of the science work and the year-by-year engagement with the formal and extra-curricular phases of these activities had certain by-products that merit recognition. Professor Gee's work with Messrs. Moffatt and Allison as amateur ornithologists led him to the establishment of a biology museum. This comprised at first a rather extensive collection of mounted birds, for display, which was gradually supplemented by many cases of unmounted skins, for teaching purposes. This was always the most showy section of the museum, and the one most likely to excite popular interest. In the pursuit of this hobby, Professor Gee assembled many rare books on the birds of China, some (especially the French publications) illustrated in color. To the bird collection was added, as a result of graduate studies, such as those of Mr. Shih and Dr. Wu, a sizable set of mounted specimens of local plants, mainly food plants and others of economic interest, the beginning of the departmental herbarium, and classified mounts of local insects. In later years, Dr. Wu, as Head of the Soochow University Biology Department, made extensive additions to this original collection of insects; and an unidentified student, possibly Chu Yuan-ting, made a similar collection of local fishes, though these latter never received proper taxonomic classification.

A second by-product of the period was the appearance of certain science readers, the need for which in the middle school program had been urgent for many years. Because of the vogue of the language medium of that time, these readers were all in English. Work in this area of education was related to the whole subject of textbook supply for the Chinese system, and left with the Soochow University department the determination to share later in the production of texts in Chinese. Parenthetically it may be mentioned here that Dr. A. P. Parker, then connected with the Christian Literature Society in Shanghai, saw the need and caught the enthusiasm for reading materials on scientific subjects and began the publication in Chinese of nature stories and similar elementary and intermediate scientific articles. These were all cast in the traditional language of Chinese lore, as the standardization of scientific terms and nomenclature by the national committees of scientists was at that date only recently begun and far from complete.

EXPANSION

THE CELEBRATION in 1919 of the Centenary of Missions of the American Methodist Churches (Methodist Episcopal Church and Methodist Episcopal Church, South), was the signal for extensive planning for a forward movement in all categories of work on the mission fields. This was to take the form of additional appropriations, additional staff, and additional physical plant. In Soochow University, attention was concentrated on an expanded science program calling for (among other things) a new building which would house the science departments, with adequate space to provide for the foreseeable needs of the next generation. This hope was realized in the erection of a most commodious and well-planned reenforced concrete structure designed and constructed by the architectural bureau

maintained in Shanghai by the Methodist Churches for Centenary building projects. The funds were provided by the First Methodist Church of Little Rock, Arkansas. They named the building Cline Hall, in honor of the Rev. James Madison Cline, long-time member of the Little Rock Conference, and father of Dr. John W. Cline, second President of Soochow University. Supplementary funds were received also from the China Medical Board, because of its concern with pre-medical education, which of course would be further enriched by the enlarged facilities of the new science hall. This building, which was completed and ready for use in the fall of 1924, was the third or fourth such building in East China, and so had the benefit of the experience and judgment of the planners of the earlier buildings. It was for many years, therefore, the latest model of efficiency and economy among the regional educational institutions. The fact also that it withstood without major disaster two direct hits by Japanese bombs in World War II, is a testimony to the structural engineering employed in its make-up.

Requests for new staff members resulted in the appointment of certain missionary teachers, and the employment of certain contract workers, both Chinese and American. The first missionary appointee to arrive under this Centenary program was this writer (October, 1919), to take over full charge of the botany section of the biology program. When Mr. Dyson withdrew from China in the fall of 1949, he had earned the quantitative distinction of having served the longest term of any of the American science teachers connected with Soochow University. Arriving in 1921, for a term of five years, was Mr. William F. Keye, a graduate in civil engineering, to head up the program in advanced mathematics. He had already served a term at the American University, Beirut.

It was at this same time that the University suffered the loss of its two main scientists, Professor Gee and Dr. Jones: Professor Gee, because of the death in America of Mrs. Gee, and Dr. Jones by resignation to join the department of chemical engineering in the University of Nanking. The University required several years in which to absorb the shock of this critical curtailment of its senior staff.

Professor Gee returned to the Orient for a year or two as the representative of Spencer Lens Company, but soon became the Field Agent in China of the Rockefeller Foundation's China Medical Board for the promotion of medical and pre-medical education. This took the form of securing grants for equipment and special projects, and the awarding of scholarships to qualified Chinese science teachers for study toward advanced degrees in America. These awards were at first limited to chemistry teachers, but subsequently were extended to include teachers of zoology, botany, physics, and even mathematics. These Rockefeller scholarships, therefore, were the foundation upon which was to be built the structure of the future staff of Doctors of Philosophy to man institutions and to head up their science departments. In all, eight members of the science faculty of Soochow University were the beneficiaries of this generous and far-sighted arrangement: P'an Jen-ming, Hsu Chin-han, Wu Chin-fu, Chang Ho-tseng, Shen Ching-lai, Li Ching-hsien, Hsu Yin-chi, and Ku Yih-tung.

Other teachers to join the staff in this period were Dr. Marion Frank, for three years in the chemistry department, Dr. James F. White in chemistry for five years, Mr. Lester Shipley for two years in physics, Mr. Roy C. Tasker in zoology for three years. Dr. Wu Chin-fu very ably succeeded Professor Gee and headed up the Biology Department until his

transfer to Yenching in 1926; and Dr. Shen Ching-lai, also an alumnus, and a brilliant mathematician, began his long career as head of the Department of Mathematics.

DEPARTMENTAL COURSES AND OBJECTIVES

THE CHINA scene during these years was alive with movements which had collateral effects on Christian education in general and on the program at Soochow in particular. In 1922 the plant of Peking Union Medical College was dedicated, with a resultant orientation of medical and pre-medical education in that direction. The enlarged and intensified three-year pre-medical course at Soochow University reflected this influence. The National (Chinese) Association for the Advancement of Education for several years invited noted American and European specialists to visit the institutions of higher learning and make appraisals and recommendations. Among these educators were Professor George R. Twiss, of the Department of Physics of the School of Education, Ohio State University, and Professor John M. Coulter, former head of the Department of Botany of the University of Chicago. Professor Twiss's overall recommendation for middle school science teachers was accepted by Soochow University in making one of its objectives the training of competent teachers in general science, physics, and biology, who were equipped also to introduce laboratory instruction into the middle school curriculum. Professor Coulter, long referred to as the "Dean of American Botanists", limited his attention to agriculture and botany, and in Soochow University advised more serious attention to taxonomy and studies of the local flora, as such data were basic to the botanical sciences in any country. As a result, this writer spent his first furlough in the Gray Herbarium at Harvard University, working on course materials and collect-

ing special books on the flora of East Asia. This policy was continued and made to include a specialist in systematic botany for the permanent staff. Dr. H. T. Chang, during his study in plant physiology at Cornell University, took as his minor the basic courses in classification and handled this phase of botany at Soochow until still later Dr. Li Hui-lin was to give his entire work for the doctorate at Harvard to this field, returning in the early 1930's to do professional taxonomic research.

During the mid-1920's, also, the Rockefeller Foundation sent out to China for a two-year assignment of research (1923-24) a Hookworm Commission which included Dr. William W. Cort of the Johns Hopkins School of Hygiene and Public Health, and Dr. Norman R. Stoll of the Rockefeller Institute of Medical Research at Princeton. The second year (1924) of this research was concentrated in the Soochow area, where Dr. Stoll did much of his work on hookworm disease and schistosomiasis in collaboration with the biology staff of Soochow University. This seemed like an early realization of the hope expressed by Dr. W. H. Park of the Soochow Hospital at the laying of the cornerstone of Cline Hall in 1923, that the biology staff might contribute something to the body of research on schistosomiasis, so common in the East China area.

The China Christian Educational Association, with the approval of the National Science Association, undertook at this same general time to promote the preparation in Chinese of textbooks of recognized standard and up-to-date content, and their invitation to Mr. C. C. Wang, M. A., of the Soochow University biology staff to write a text for middle school biology, gave fulfilment to the hope from earlier years to share in the production of modern texts for the schools of China.

Because of the great demand for Chinese staff, the science departments of the several Christian Colleges were able to make significant contributions to the staffs of other China institutions on the college level. This was true of Soochow University especially in biology, owing to the early start by Professor Gee, and the wide reputation enjoyed by his department. The graduates in biology from Soochow therefore enjoyed a prestige that was out of all proportion to their relatively small number. The following, though an incomplete list, will indicate for the 1920's the several Christian and private colleges where Soochow graduates were either heads of, or ranking associates within their biology departments:

Nelson Chen, University of Nanking
H. C. Chu (Tsoh Hai-dzu), Ginling College
Chen Tz-yin, Amoy University
Wang Chih-chia, University of Shanghai; Soochow University
Chen Hsin-kuo, University of Shanghai; Hangchow Christian College
Wu Chin-fu, St. John's University; Soochow University;
Yenching University
Chu Yuan-ting, St. John's University
Tao Chin-tsao, Ginling College
Feng Yao-tang, Nankai University
Hsu Yin-chi, Yenching University; Soochow University
C. H. Hu, Lingnan University
Chang, Ho-tseng, Soochow University

(And later, in the 1930's, on the staff at Soochow University)

Luh Chin-jen

Li Hui-lin

Sheng Yu-feng

THE BIOLOGICAL SUPPLY SERVICE

FROM the very first of his years in biology instruction in China, Professor Gee had met needs for specialized materials, the equipment for the preparation of which could not be had in China. Middle Schools soon progressed in their biology courses to the point where their needs had to be met in part by outside (overseas) supply houses, usually in America, though in a small degree in England and sometimes Germany. It was inevitable that he would dream of such a supply station in China which might some day meet more adequately and much more economically the growing demand for technical supplies for teaching and demonstration. This was not possible for Professor Gee under the limitations of staff and money that prevailed in his department. But on his return to China as Field Agent of the China Medical Board he proceeded to secure funds for staff and initial equipment that would make possible the establishment of a Biological Supply Service at Soochow University.

In 1924, Mr. H. H. Johnson, zoologist (later on the staff of City College, New York), arrived to set up such a service, train the necessary collectors and technicians, and prepare the basic materials needed in college and middle school courses. A good beginning was made, but ill health necessitated Mr. Johnson's retirement in 1925, after which Dr. Wu Chin-fu took over the project and gave it its final push to successful operation. The plan called for the cooperation of the entire staff, each member contributing his specialty to the total supply of prepared material. This proved to be a most acceptable service for China schools, and the Biological Supply Service did a flourishing business not only within the country, but also with many supply houses and specialists abroad. In particular

the parasitology materials were in great demand in America, both on a wholesale and retail basis. By that time the aggression of the Japanese led to open war in 1937, the Biological Supply Service had a staff of fifteen (director, clerk, technicians, collectors, and packer), and a complete set of teaching materials, including all types of skeletons (the Chinese government had contributed the skeletons of four Russians killed in a provincial war!): embryological, parasitological cytological, histological, and morphological forms; mounts, slides injected and preserved specimens, in a stock valued at US\$15,000. In addition, local cutlers and coppersmiths had made possible a home-made supply of the usual dissecting sets; Shanghai glass-makers had perfected simple models for the basic jars and bottles; all of which were retailed by the Biological Supply Service. A small stock of overseas materials of an advanced nature was kept on hand for emergency relay to China institutions during the academic year. This very significant service received wide recognition and acclaim, and added in turn to the reputation of the department sponsoring it.

REGISTRATION OF THE COLLEGE OF SCIENCE

SOOCHOW University's two colleges, Tungwu and Anglo-Chinese College, were united in 1912 to form the College of Arts and Science of Soochow University. It was in fact just one college. But in 1928 when, in compliance with regulations of the new Nationalist government, Soochow University was registered with the Ministry of Education, the program in liberal arts and the program in science were separated and formally organized as The College of Arts and The College of Science. This took place at the beginning of Dr. Yang's presidency, and so there came in with the new leader and the new status of registration a new urge for advancement in staff and standards.

The new science building had been in use for the previous four years. This was now the opportune time to acquire additional advanced equipment and to bring the departmental staffs up to their projected strength: one Ph.D. in mathematics; two in physics; three each in chemistry and biology; and appropriate support on the master's and bachelor's levels. This hope was almost completely realized before the interruption caused by the Japanese aggression in Manchuria in September, 1931.

Some of the more significant improvements are worth recording. The pre-medical course, of long standing, was supplemented by the opening of a pre-nursing course, in deference to the needs of the increasing number of women students; and for the same reason, a Home Economics group of courses was organized by Miss Nina Stallings, who was lent by the Woman's Division, though these offerings were never formally a part of the science program. The general requirements for graduation were made to include an undergraduate research project and a thesis, and this resulted, in the case of science seniors, in some very creditable original work. In order to stimulate popular interest and in part to publicize the expanding areas of scientific work, a series of annual exhibits was begun, which, by the spring of 1937, extended over three days, and drew crowds estimated as totaling 25,000 visitors. The science teachers, in individual cases, pursued research and published abstracts of their results. A science journal was projected which was to be the medium for an integrated schedule of research, planned in collaboration with the national science societies, and the science departments of other universities. The biology articles for the first issue were in hand when all was abandoned with the onset of the war in the summer of 1937. All of these activities showed the effects of another over-all policy of the university: the accelerated transition from English

to Chinese as a medium of instruction. Standardization of terms and nomenclature made possible the appearance in Chinese of textbooks and laboratory manuals, which, in the hands of the growing number of Chinese staff members, effected a more thorough adaption of the body of instructional material to the local scene. The College of Science justified its separate name and status, and through its achievements (if one may judge by the scholarly performance of its graduates who pursued higher degrees in the universities of the West) it attained a stature functionally on a par with its counterparts overseas.

THE REFUGEE PHASE

THE TREK westward of many millions of people from the coastal provinces was a massive and dramatic episode. It was widely publicized and is now one of the commonplaces of the story of that epic struggle. For those of us in the University (in this case, the College of Science), it was more than the broad generalization about a large sector of the population and their sufferings enroute. It was the personal, specific, and often heart-breaking details of the dispersion of the faculty and their families; the loss of fine equipment; the damage to, if not the destruction of, museums and libraries; the bombing of buildings; the weary, even if rewarding, labors in the free west; the underground exploits of those who stayed behind; and finally the return to empty shells of buildings; their patient and costly rehabilitation; and the undaunted efforts at restaffing the departments and recreating a science program.

It was in October, 1937, when the school was being moved to Huchow (as reported in Chapter XII) that a small group of teachers (including the writer) and servants undertook to select the necessary apparatus and books for use at the new location.

Prior to the general evacuation in August and early September the main equipment and best books had been stored in an under-stairway room of the science building, and the door bricked up and plastered over. This cache was now opened, the desired items removed and packed onto four boats, and the doorway resealed and replastered. The four boats reached their destination safely, but the supplies were soon abandoned in Huchow when the military situation, worsening rapidly, necessitated the hurried closing of the school, and the start on the journey westward. This was the beginning of the losses suffered by the Science College.

The Japanese occupied the campus (for the first time) from November, 1937, until March, 1939, when, as a result of the persistent and importunate representations made by Bishop Arthur J. Moore to the Japanese consul in Shanghai, the Japanese military authorities restored the campus to its American owners. Some months prior to this they had agreed to weather-proof the holes in the roof of the science hall, caused by bombing, and had given passes to this writer to enter the campus, superintend this repair work, and pack and ship to Shanghai such teaching materials as remained. In these months of occupation by the Japanese hospital unit, the school buildings and residences had been systematically looted and abused, and very little that remained was intact. There were two exceptions: the under-stairway cache of apparatus not taken to Huchow, and a quantity of books in the church. It may be explained that Dr. M. O. Williams also had been given permission on an earlier occasion (while the Japanese were still in possession of the premises) to salvage the books in the library, as the hospital corps needed the space; so, in the few hours allotted to him by the Japanese commandant, he had trucked off in baskets, as one would have trucked coal, and had stored

in the church, what had survived of the books. On later inspection, however, it was discovered that all science books of value, all encyclopedias, dictionaries, and other modern reference books, bound periodicals, etc., had been taken by the Japanese. The salvaged books and the small amount of apparatus from the cache were sent to Shanghai for use by the Associated Colleges there, and were the remnant that survived the war.

From March, 1939, the campus was guarded by certain staff members in residence, mainly Mr. D. L. Sherertz, and Mr. Shih Ping-tao, for the next year and a half. With the bombing of Pearl Harbor, and the resultant entry of America into the war, this arrangement ended abruptly, and the second occupation of the campus by the Japanese began in December, 1941. It was during this occupation that the science hall underwent many structural changes in being converted by the Japanese hospital unit into offices, operating rooms, drug rooms, and emergency wards. Many of these changes, too involved to be undone, had to be left, even after post-war rehabilitation.

In addition to refugee teaching by the science staff, mention can be made of the research activities of the chemistry group in Shanghai with soap, shoe polish, *materia medica*, and drugs; and of the Biological Supply Service, part of whose members carried on in Shanghai with stock salvaged from Soochow, while the other part set up in Chengtu a new Biological Supply Service outfit at the request of the provincial government of Szechuan.

POST-WAR RECOVERY

THE WORK of rehabilitation after a war follows an almost

universal pattern which can be visualized even when not reported. In retrospect this would seem to have obtained in the case of the Science College. From the physical standpoint, viewed relatively, the damage to the University was limited and not irreparable: no land had been lost; and most of the buildings remained structurally sound. From the educational standpoint, by comparison, the school seemed shattered and disorganized: the staff scattered and in part not recoverable; equipment reduced; up-to-date books looted; records totally gone; teaching materials largely non-existent. But there was a will to recover! Rubble could be removed, dugouts filled, buildings repaired, equipment replaced, and new members added to the staff, sharing the old esprit-de-corps. The war had been won; the future was theirs! This was the dynamic that brought new life to teachers and students, and that sustained the administration through the tedium and the delay and the ever-spiralling costs of those three and a half years after the Japanese surrender.

In New York, following the Japanese surrender. Dr. Yang, before his departure for a meeting of the General Assembly of the United Nations in London, assigned this writer to a desk in the offices of the United Board for Christian Colleges in China to work out details for purchases of special and general supplies. Tentative orders for physics, chemistry, and biology equipment, including some important items of Surplus War Assets, were made ready for early shipment to China. With the collaboration of some ten or twelve scholars and specialists, (friends of the China Colleges in various American Universities) this writer coordinated the compilation of a basic list of about 1500 books for a college library. Participating in this was the librarian of Swarthmore College, Mr. Charles B. Shaw, who later visited China, including Soochow, as a con-

sultant specialist, to give personal counsel and direction in the restoration of institutional libraries. During this same period, the Library of Congress donated some 4,000 books, many of them scientific, for the purpose of rehabilitation among the China Christian Colleges.

In Soochow, the condition of the science hall necessitated and the interests of cooperation made advisable, the postponement of the return of the science classes to the home campus. Such work continued in Shanghai, more or less jointly with Hangchow and St. John's Universities. On the ground floor of the science hall, Dr. H. Y. Loh set up a Physics Shop and began the production of high grade "home-made" apparatus that both hastened the recovery of the department, and supplemented its operational budget. The Biological Supply Service continued in Shanghai, (where the biology classes were being taught) to provide teaching supplies and prepared specimens, especially for middle schools, until prohibitive costs finally brought the enterprise to a complete standstill. The Biology Department very early revived the plan for the establishment of a Freshwater Station at Soochow, to be a memorial to Professor N. Gist Gee, who had passed away in America during the war. The Chemistry Department, even after its return to Soochow, kept its research laboratories in Shanghai, because of better technical facilities and more direct commercial contacts.

In general the Science College restored in main outline its pre-war program, with the intention of instituting more applied courses, and in two years gathered great momentum in approximating these goals. But by the third year ominous shadows were cast by coming events, and the spirit of confident hope was undermined by a spirit of anxious fear. For

example, the doctrine of Lysenko, "Lysenkoism" was espoused with great gusto by some of the "progressive" biology students, and the sale of such books was announced unchallenged on the bulletin board of the administration building. But teachers even then felt a degree of intimidation in opening class discussion on such politically controversial subjects. The deterioration of public confidence, when once openly recognized, was rapid indeed; and the day of academic freedom was rung out ere the communist troops arrived in April, 1949. Chinese staff members intimated to us that all informed Chinese knew that their one real enemy was Russia, but that silence or collaboration would be the only way out. Since science was in large part not controversial politically, it was hoped that the usual science instruction and research could continue with the minimum of restriction. The curtain fell in September, 1949, and with the withdrawal of American personnel (completed in 1950) our long-time colleagues in Christian education were left to their fate, and the outcome of their hopes for the continuation of the College of Science could then only be surmised.

Explanatory Note

J. W. Dyson, was a member of the biology staff and for that reason was more fully acquainted with the history of that department. His more limited knowledge of the details of the other science departments is reflected in the relatively small amount of space devoted to them. The disproportionately larger space given to biology in no way indicates any disparagement of the excellent programs in physics and chemistry under the men of those departments: Mr. C. H. Hsu, Dr. Shen Ching-lai, Dr. C. H. Li, Dr. H. Y. Loh, Dr. H. Y. Shen, Mr. J. M. P'an, Dr. Marion Frank, Dr. J. F. White, Dr. Y. T. Ku, and their associates.

VIII

PROFESSIONAL SCHOOLS

THE TENNESSEE Charter of Soochow University obtained in 1900 authorized the Trustees to operate a College of Liberal Arts, a School of Theology and a School of Medicine. Other schools might be added when deemed expedient.

THEOLOGY

AMONG the Buffington Institute students transferred to Anglo-Chinese College in 1899 there were three who wished to prepare for the ministry. They were returned to Soochow in 1901, in the hope that some start in theology might be provided in Tungwu College. They were assigned to W. B. Nance. Having just read with great interest Stevens' Pauline Theology, Nance read it out in short installments in colloquial Chinese for class discussion. The students were asked to take notes and write out an "Easy Wenli" version of the passage. P. S. Yie (Hsi Pai-shou) did it remarkably well, and his manuscripts were sent from time to time to Dr. Y. J. Allen for publication in the Chinese Christian Advocate - (Chiao Pao). The other two students were not prepared for such work and soon dropped out.

Yie had greatly profited by his two years at Anglo-Chinese College under H. L. Zia, and Zia did not forget that unusual pupil. So, when in 1906 he resigned from Anglo-Chinese College to devote his full time to editorial work for the National

Committee of the Y. M. C. A., he asked Yie to join him. No doubt he expected Yie to be his successor in that important undertaking of preparing Christian literature for students. Yie responded with alacrity, and it was a blessed and productive fellowship. But not for long. Death loves a shining mark, and here were two. First Yie, and some years later (1916), Zia, succumbed to that arch-enemy of Chinese students: tuberculosis.

It was several years before there was another candidate for theology. Z. T. Kaung, son of a prosperous Shanghai building contractor, was the finest product of an East China Methodist day school. Miss Clara Steger had supervision of several such schools in Shanghai and was especially attracted to this bright boy, who proudly introduced his teacher and his Christian faith to his parents. There she was welcomed, and in course of time adopted as a most highly esteemed member of a Christian family. Kaung graduated from Anglo-Chinese College in 1909, fully determined to devote his life to the ministry.

But where would he get his training? Soochow University responded at once. President Anderson; Rev. C. T. Lea, who had been closely associated with Anderson since his graduation from Buffington Institute and was already recognized as the ablest member of the Annual Conference; W. B. Nance, B. A., B. D. (Vanderbilt); and Clyde Campbell, B. A., (Emory), B. D. (Vanderbilt); constituted themselves a theological faculty, and gave Kaung a three year course which won him the only B. D. degree ever conferred by Soochow University. No group of teachers ever had a more satisfying experience. As had been the case with P. S. Yie, and was to be with T. C. Chao, a teacher need only point the way to an eager learner, who

practically educates himself.

Kaung rose rapidly to leadership in the Conference. For some years he had been pastor of Moore Memorial Church, Shanghai when the "Uniting Conference" was held there and three Methodist Churches became one. When, the following year (1940), the "Central Conference" met there, he was elected bishop on the first ballot.

In 1910 to 1911 widespread interest developed in East China in the matter of more adequate training for the Christian ministry. The Presbyterians (U.S. & U.S.A.) had started a Seminary in Nanking. This became the basis of a wider union, including the Methodists (North and South) and the Disciples. Since much more adequate facilities for theological teaching were thus provided than Soochow University could ever offer, its contribution thenceforth was through pre-theological courses in the College.

MEDICINE

IN THE 1880's the doctors of Soochow Hospital trained a number of men to assist them in their work. Two of them, Chen Ming-tao and Yang Wei-han, rendered conspicuous service, both in the hospital and in private practice.

In the 1890's Mary Black Hospital for Women and Children, next door, cooperated with Soochow Hospital and students of both sexes attended medical lectures in a hall between the two institutions. A screen divided the hall, so that the students of one sex could not see those of the other. This cooperating trained twenty-four useful medical workers, seven of whom were women.

In 1904 Dr. W. H. Park, as Dean, organized the Medical School of the University. The faculty was composed of personnel of the two hospitals, plus science teachers in Tung-wu College. The entering class had been students in Tungwu, following their Kunghang School days. Three were graduated in 1909, and all rendered most valuable service: Shen Chia-ping in association with Dr. F. P. Manget at Huchow General Hospital; Chen Yung-sheng in the Customs Service as quarantine officer at Shanghai, and Fu Shao-ching as surgical assistant at Soochow Hospital. Dr. Fu's two sons in due course entered the College of Arts and Science, one taking the pre-legal and the other the pre-medical course. The elder graduated from the Law School and won his J. D. in the United States. He is now on the Board of Trustees and the Law Faculty of the Taiwan School, founded and maintained in Formosa by Soochow University Alumni. The younger graduated in medicine at Harvard and returned to promote in Shanghai a Children's Hospital that won the admiration and support of many residents of that metropolis, both Chinese and Westerners.

Returning from his first furlough in January, 1905, the writer met R. T. Shields, a young doctor headed for one of the Southern Presbyterian hospitals in East China. On ship-board Shields spent many hours memorizing by number the 214 radicals which form significant elements in Chinese characters. Knowing them by number facilitates finding words in a Chinese dictionary. And here was one missionary who would enter China with that task behind him.

Visiting hospitals of his own and other missions, Dr. Shields was soon convinced that the "one man medical school" had outlived its time. The new day that had already dawned demanded something better. So, in cooperation with kindred

spirits of other missions, he promoted a union medical college to be adequately supported, manned and equipped for up-to-date teaching. And that teaching must shift from English to Chinese as rapidly as terminology could be fixed and text and reference books prepared.

These plans began to materialize in Nanking in 1912. The Southern Methodist Mission was one of the promoters of this Union Medical College, which relieved Soochow University of a task beyond its resources. Thenceforth Soochow University's contribution was in the pre-medical courses of the College, which provided thorough preparation for students looking forward to medicine, especially at Peking Union Medical College, with which there were close relations from its opening. A steady stream of Soochow University students went there. One of them, Li Ko-ming, the outstanding man in the class of 1922 at Peking Union Medical College, died suddenly of scarlet fever only a few weeks before he was to graduate. So general was the high esteem in which he was held that the Peking Union Medical College faculty invited the Soochow University College faculty to join them in establishing a scholarship in his memory. This was done, and the hope of winning that scholarship was an added spur to pre-medical students.

LAW

WHEN the Anglo-Chinese College students were united in 1912 with those of Tungwu College to form the College of Arts and Science of the University, many more boys of preparatory grades were left on Quinsan Road, Shanghai. Alumni and former teachers of Anglo-Chinese College and local church leaders undertook responsibility for continuing this secondary

school, pending more definite plans for its future. In 1914, representing this group, the Presiding Elder of the Shanghai District, Rev. T. A. Hearn, called on President Cline and urged him to release one of the college teachers to head up this school. The man they wanted was Charles W. Rankin, who had arrived in 1912 and had relieved President Cline of his Political Science teaching. Since Mr. Rankin was a lawyer, they thought he might start something else worthwhile in Shanghai in addition to his work in that middle school. Dr. Cline consented, and Mr. Rankin became Principal of the "Second Middle School", with freedom to explore other possibilities, provided he did not involve Soochow University in any unauthorized expenditure.

The situation he met in Shanghai appeared to Mr. Rankin as a God-given opportunity to render an outstanding service to the young Republic. A constitution was to be written, codes of law were to be produced, courts to be organized and manned. But who was doing anything to prepare the personnel for these tasks?

There were college graduates and other eager students in Shanghai, marking time in temporary jobs for a living, and waiting for something worthwhile to turn up. And there were lawyers and judges connected with consular courts and especially with the British Supreme Court and the American Court for China, not to mention the "Mixed Court", where East met West. And there were a few "returned students" who had earned law degrees abroad.

Why not an evening school in the Second Middle School classrooms, bringing together jurists at leisure after their court duties and students whose daytime tasks were also over ?

Mr. Rankin consulted Judge Charles S. Lobingier of the American Court, who heartily approved the plan and offered to be one of the lecturers. A number of lawyers followed suit and offered their services.

Thus on September 3, 1915, was born "The Comparative Law School of China (Law School of Soochow University)." There were less than ten students, but more than ten lecturers. In June, 1918, the first class of seven were awarded the LL.B. degree. The 1920 "New Atlantis" (Soochow University Annual) pictures a law faculty of eighteen British, American and Chinese teachers and a graduating class of nine students. Four of the nine went to America and won doctorates in jurisprudence in leading universities. A remarkably high percentage of graduates of subsequent classes followed their example.

After the first year a modest honorarium was paid lecturers out of student fees, to cover cost of transportation. But when Mr. Rankin's connection with Soochow University terminated in 1920, this remarkable development had cost only part of the time of the Dean.

Mr. W. W. Blume had arrived for full time in the Law School in 1920. He succeeded Mr. Rankin as Dean, and served in that capacity till 1927, when he resigned to facilitate the changes sure to be required by the Nationalist Government soon to be established in Nanking. He returned to the United States and to his alma mater, the Law School of the University of Michigan. There he teaches law and edits the Michigan University Law Review.

Dr. Blume has kindly furnished the following account of

the Soochow University Law School under his administration.

THE COMPARATIVE LAW SCHOOL

By

W. W. Blume

In 1920, and during the period under review, completion of two full years of study in a recognized college or university after graduation from a standard middle school, was required for admission to the first year of law study. Furthermore, all applicants were required to demonstrate ability to use the English language. Toward the end of the period ability to use Mandarin¹ was also required.

Due to the fact that many applicants for admission came from colleges of uncertain standing and concerning which little could be learned, it was found necessary to establish a sub-freshman class in which these applicants might demonstrate their ability to do the work of the law school. The first sub-freshman class was admitted in the fall of 1923. Applicants coming from recognized colleges continued to be admitted to the first year of law. Beginning with the year 1927-28 applicants were admitted directly from middle schools, but were required to take two or three years of pre-legal work before commencing the regular course in law.

When the law school was established in 1915 the practice of requiring two years of college work for admission to law study was in accord with that followed in the better law schools in the United States, but soon after that time entrance requirements were raised in the latter schools. Speaking of the Comparative Law School in an address delivered in 1923 the Dean stated, "Starting with eight students in the fall of

1915, it registered eighty in the fall of 1922. Of the latter number fourteen were college graduates, which fact leads to the hope that it will soon be possible to raise the entrance requirement from two years of college work to college graduation."² In the school's announcement for 1924-25 the following advice was offered: "All students planning to enter the law school, especially those expecting to take graduate work abroad, are urged to complete the A.B. course (or at least three years thereof) before entering here, as leading American law schools are now requiring this for entrance." Failure of the school to increase its entrance requirements in line with American developments made it increasingly difficult for its graduates to gain admission to graduate study in the best American law schools.

By taking, in the College of Arts and Science at Soochow, a three-year course prescribed for prospective law students, and then taking the regular law course at Shanghai, a student could earn an A.B. and an LL.B. in six years. This plan of combined study is still approved by leading American law schools.

Throughout the period 1920 to 1927 the regular course of law study covered a period of three years, each year's work beginning in September and closing the following June, and being divided into two terms. The degree of LL.B. was conferred by the University on students who successfully completed the course and were recommended by the faculty. During this period no attempt was made to give graduate work in law, or any earned degree other than the LL.B.

Each student was required to attend law classes fifteen hours per week. In addition to classes in law, all students were required to attend practice court and chapel, and to take

courses in religion.

The regular law classes met three hours per day, Monday through Friday, from 4:30 to 7:30 p.m. The late afternoon schedule made it possible to use judges and practicing lawyers as instructors. Also, students could support themselves by working part time. In the United States night law schools are not recognized unless they spread the usual three-year course over four years. Experience shows that an average student cannot work in the daytime and carry a full course of law study in the evenings.

COURSE OF STUDY

AS STATED in its announcements, "the aim" of the school was "to give the student a thorough mastery of the fundamental principles of the world's chief legal systems, an important object being to turn out students who can contribute to the making of a new and better jurisprudence for China." To accomplish this aim subjects of three legal systems - Civil, Anglo-American, and Chinese — were studied together. In the first year, for example, the students took one course in Roman law, two courses in Chinese law, and the remainder in Anglo-American law. A similar program was followed in the second and third years. By studying fundamental courses in three legal systems at the same time the students were able to make their own comparisons, and thus justify the name, Comparative Law School. Referring to the school's plan of study, Professor Manley O. Hudson of Harvard, later a judge of the World Court, in an address before the school, said: "Instruction in the national law is given on a basis of comparison with Anglo-American and civil law and yours is the only school I know which really deserves the name of a comparative law

school."³

In the period of 1920 to 1927 only the relatively few courses in Chinese law were taught in the Chinese language. All the other courses were taught in English. This extensive use of English prepared the students for successful graduate work in England and the United States.

A practice court, organized in 1921, was held on Saturday nights, all students attending. Students acted as attorneys, jurors, and witnesses. Outside lawyers and judges, as well as members of the faculty, served as judges. Three systems of procedure were employed in rotation — Chinese (in the Chinese language), Mixed Court (in English and Chinese, each interpreted into the other), and Anglo-American (in English).⁴

The "text-book method" of teaching was employed until 1922 or 1923, when the "case method", generally used in the United States, was introduced. From then on this method was employed in most of the courses in Anglo-American law.

FACULTY

PRIOR to 1920 the staff of the school included only one full-time instructor — the Dean. All other instructors were local judges or lawyers practicing in Shanghai. These part-time instructors were paid C\$2.00 per hour as "expense money". In 1920 a second full-time instructor was added, but this resulted in no gain as the first Dean soon resigned. Dr. George Sellett joined the faculty for half-time in 1922, served as Dean 1924-25, and continued some teaching until the debacle of 1949. Most of those years he was District Attorney of the American Court for China.

The practice of using part-time instructors was unsatisfactory for at least four reasons: (1) A busy lawyer or judge does not have time for adequate preparation, and often spends his class time discussing some recent experience. (2) Press of business too often makes it impossible for him to attend class at all. (3) The school is sometimes embarrassed by offers from poorly qualified lawyers who want to teach for the prestige involved. (4) Law teaching and research is a career in itself, and requires one's undivided attention.

Early in the period 1920-27 a policy was adopted of gradually building up a law faculty of full-time teachers. Chinese graduates of the school who had studied one or more years abroad were considered best suited for the work. Three such persons were employed full time, and one American lawyer half time. It must be noted, however, that the plan was not entirely successful. Apparently "fulltime" did not always mean "full time" in China. Some very promising "full time" teachers took on so much work outside the school that only part of the "full time" was given to teaching and research.

CHINA LAW REVIEW

A LAW REVIEW, published quarterly and using material written both in Chinese and English, was started in 1922. In an editorial written for the first issue, the Dean stated: "The policy of the Law Review may be said to be three-fold: first, to introduce the principles of foreign law to China, and to acquaint foreign countries with the principles of Chinese law; second, to facilitate a comparative study of these principles; and, third, to extend widely in China knowledge of these principles as a preparation for legal reform."⁵ After pointing out that the China Law Review "opened a new chapter in Chi-

nese legal literature," Judge Lobingier, in a recent issue of an American law review, stated: "Its ten volumes — the last unfortunately incomplete — constitute a 'mirror'....of legal change in China during the first third of the present century.. Here appear, in English dress, most of the codes which the Chinese jurists, with the help of a few foreigners, have been producing for their country's use in the new era which is to follow. Here, too, are learned commentaries on the codes, discussions of legal problems, dissertations on legal history and philosophy....What Dr. Hudson said of the school as a whole was equally true of its Review; it was unique in being the only periodical devoted to comparative law which appeared in more than one language."⁶

An annual known as the "Woolsack" was gotten out by the students in 1923 and 1924, (and several times in the 1930's and 1940's. W.B.N.)

BUILDINGS, LIBRARY, EXPENSES

In 1920 and until 1924 the school was housed with Soochow University's Middle School No. 2 at 20 Quinsan Road, Shanghai. In 1924 it was moved into separate buildings assigned to it by the University at 11A Quinsan Road, Shanghai. Here the school had its own classrooms, offices, dining hall, kitchen and dormitories.

By 1924 the school's library had been built up, largely by gifts, until it contained some 3,000 volumes in English and 1,000 volumes in Chinese. The collection was valuable, but was not systematically selected, hence did not fully meet the needs of the school.

The Alumni Association, organized in 1922, undertook to raise money for tuition scholarships. A Chinese family established a scholarship as a memorial to a deceased member of the family.

In 1924-25 tuition was C\$80 per term. The room fee was C\$20 per term. The students operated the dining room and kitchen, sharing the expenses.

GROWTH AND ACCOMPLISHMENTS

GROWTH, measured by the number of students, was rapid in the first years of the period:

1920-21: Third year.....	4	1921-22: Third year.....	3
Second year.....	6	Second year....	14
First year	16	First year	27
Special.....	2	Special.....	7
	28		51
1922-23: Third year.....	11	1923-24: Third year.....	16
Second year.....	15	Second year....	32
First year	57	First year	45
Special.....	1	Sub-freshmen..	48
	84		141

In 1936 a Chinese writer stated: "The Comparative Law School of China has in its twenty years of experience, seen ninety-five of its graduates enter foreign universities for advanced studies. A recent report shows that seventy-two graduates are now teaching in colleges and universities; one graduate is president of a government law school and three are presidents of private law schools; thirty-one graduates are

serving as judges; forty-one graduates are working in the government; forty graduates are executives and teachers in middle schools; seven graduates are members of the Codification Commission of the Legislative Yuan; and two graduates are church workers. Of the nine advocates of the Municipal Council of the International Settlement, seven are graduates of the Comparative Law School."

W. W. B.

THE LAW SCHOOL, 1927-1941

IN THE SPRING and summer of 1927, with the approval of the Board of Trustees, the President and two alumni, T. H. T'ang and T. L. Shen, spent many hours in the study of changes that would have to be made in organization and administration to meet the requirements of the new government, soon to be set up in Nanking. It was surmised that all administrative heads and a majority of the Board would have to be Chinese. There would probably have to be a careful revision of the Constitution and By-Laws to meet government requirements, while retaining the support of the American founders (Board of Missions). This work, then begun, was carried through with entire success by President Y. C. Yang, who took over in December.

One problem called for prompt recommendation by that committee: filling the vacancy created early in April by the resignation of Dean Blume. A number of alumni, back from abroad with their doctor's degrees, were teaching in the Law School. Several of them were proposed by friends to succeed Dean Blume. The most popular candidate was Dr. John C. H. Wu, a brilliant but somewhat unpredictable genius, known to have corresponded with a Justice of the United States Supreme Court ever since 1922, when he wrote his doctoral disserta-

tion on "The Dissenting Opinions of Mr. Justice Holmes". Another, Robert C. W. Sheng, had assisted Mr. Blume in the Dean's office, and was deemed more likely to do that type of work efficiently. The committee had a bright idea: elect Sheng, the practical man, Dean; and create a new office, Principal, for Dr. Wu, a man eminently fitted to promote the prestige of the Law School in public relations. The Board agreed, and they were elected and installed before the end of April. It is interesting to note that this action of the Soochow University Board antedated by months the instruction of the Ministry of Education, requiring these two officers in every college of a university. Even the title, "Principal (Yüan Chang)", was anticipated.

Drs. Wu and Sheng cooperated harmoniously and the prestige and enrollment of the school grew steadily. They became members of the Legislative Yuan and commuted between Shanghai and Nanking. Dr. Wu was chosen to write the draft of a Constitution, to be discussed, criticized, amended, and finally adopted, probably in 1936. Wu's draft passed through the other stages, but the government became so absorbed in the more urgent concerns of preparation to meet the growing Japanese menace that it never reached the final stage of adoption until 1946.

President Yang early sensed a tendency of the Law School to go its own gait without much consideration of its place as a part of Soochow University. In order to offset this centrifugal tendency, he maintained an office at the Law School and a room always ready for his use there on his frequent visits to Shanghai. He secured the employment as Business Manager of Joseph Chow, one-time student of Buffington Institute, graduate of Anglo-Chinese College, and leading layman of Allen

Memorial Church across the street. For the rest of his life Chow devoted himself utterly to the Law School as a part of Soochow University, and to Soochow University as one of the builders of the Republic.

President Yang also arranged for courses to be given in the Law School Friday evenings and Saturday mornings by the Professors of Philosophy and Political Science of the Arts College. Professor T. F. Wu's courses in Political Science met a requirement of the Ministry of Education, and before long he was teaching as much in Shanghai as in Soochow. His services were especially valuable when the Law School went underground in Shanghai during the "Pacific War", under Dean Ao-sen, while Principal Sheng was promoting a Branch Law School in Chungking.

Among other evidences of the high esteem in which the Law School was held was the action of the Ministry of Education in authorizing graduate courses leading to the degree of LL.M. Only one other school was so authorized: the Law School of a government university in Peiping. This course, however, never became popular. Ever since those four members of the class of 1920 set the pace, Soochow University LL.B's who were interested in further study and could find the means to finance it had been going abroad in quest of the doctorate. The holder of that degree was addressed as Dr. Li, Wang or Ch'en. But when LL.B. graduate Li, Wang or Chen acquired the LL.M., he did not with it receive a distinguishing title; he was still, in current usage, only Mr. or Lawyer Li, Wang or Chen as before.

Deeply concerned for the promotion of Industry, the Ministry of Education forbade any university to enroll more

students in any other college than in its Science or Engineering college. The Science College of Soochow University was already enrolling more students than the Arts College but not more than half as many as the Law School. Cutting its receipts from tuition by half would create a serious problem for the Law School. It was solved by limiting enrollment in law courses and adding courses in accounting, for which there was a demand in Shanghai, while competent teachers were available.

Soon after the Japanese attack at Shanghai in 1937 Principal Wu withdrew to Hongkong. This writer heard no explanation — not even when his resignation was accepted with regret by the Board of Trustees a year or so later. There was a rumor that as head of the Provisional Court in Shanghai Judge Wu, by his strict enforcement of the law without respect of persons, had aroused the resentment of powerful underground elements that threatened his life. "Beyond East and West", Dr. Wu's personal story so far, gives a clue to the explanation. As a youth in the Law School, happily married, he joined Allen Memorial Methodist Church across the street, no doubt under the influence of Dean Rankin, whose religious zeal made a strong appeal to him. Then years in America and Germany; absence from his wife and children; infidelity; a "fall from grace" into gross immorality; a conscience that would give him no peace. He met a Jesuit who became his father confessor, went to Hongkong for further instruction, and found peace in "Mother Church". Taking his wife and children to Kweilin, where they lived apart in very humble quarters, he made a metrical translation of the Book of Psalms that has been ranked by competent scholars, Catholic and Protestant alike, as the finest yet produced.

Welcomed to Chungking by "The Gimo" and "The Madame",

he was sent to represent China at the Vatican. A remarkable photograph, reproduced in his book, shows the Holy Father sitting between Dr. and Mrs. Wu and twelve of their children together with a daughter-in-law and a godson. A Chinese Ecclesiastical Counsellor is also in the picture. Dr. Wu is now in the United States, busy lecturing and writing, and also teaching in Jesuit institutions. A truly remarkable odyssey for "a brilliant but unpredictable genius".

During Dr. Wu's absence, President Yang acted as Principal of the Law School; then Dr. Sheng was elected to succeed Dr. Wu, while Dr. Ao-sen became Dean, with Dr. Hugh Chen as Associate-Dean. This was the set-up till after Pearl Harbor.

W. B. N.

IX

WUSIH TECHNICAL SCHOOL - A PIONEER EXPERIMENT

By
H. A. Vanderbeek

PLANS were maturing at Soochow University in 1920 for the opening of a new Soochow University Middle School at Wusih. To Richard Smart was assigned the task of laying the ground work, interesting the local gentry, building the school and then becoming principal. This was to be a pioneer school — an "Industrial Middle School" in an industrial center. In early 1921, after I had returned from a year's leave-of-absence from Nanyang College, Smart asked me to go over the plans for the industrial work and layouts. After his sudden death in September, 1921, there seemed to be a need for us to attempt to carry on the job, and we went to Wusih in February, 1922. The site of the school was adjacent to the railroad and the "Horse Road" west of the Railroad Station. The hope had been that the site and part of the cost of the buildings would be met by local gifts. This hope was not completely realized, and plans were made to carry on with appropriations from the Mission Board and income from our industrial departments.

During the spring and summer of 1922, the site was made ready and buildings were erected to take care of the first students. At the end of the second year, we had about 100 boys, and had a plant worth C\$100,000. Then occurred the fighting between the Kiangsu and Chekiang warlords and our plans were greatly disrupted. We turned over the task to others in June,

1925. My memory seems to indicate that the property was sold to the Province in 1927.

In looking back a quarter century, it still seems that the School with its ideals would have succeeded under normal conditions. We had a most loyal group of teachers and staff; we had the sympathetic support of the Mission as a whole; and we had a group of boys who were making good as pioneers in a training for "A Christian Lay Leadership in Industrial Life by 1935." The support of the mill men of Wusih would have materialized with our success.

The educational philosophy was to be the technical high school training of boys from the so called middle class. Those who for one reason or another would drop out in the middle of the course would have been given some ability to make a living and be better citizens for having been at the school. Those who completed the course would have received a training which would enable them to "take positions of limited responsibility in industrial life". Those who desired to go to a general college or college-grade technical school would have been given the necessary preparation. The implementation of this philosophy was to be about 25% of the time spent in the shops and drawing rooms and for the older boys a cooperative arrangement in industrial or construction practice. To prove the worth of the practical training, we placed our own shops and construction group on a commercial basis (not only to serve as a training ground, but to help support the school). Our industrial work carried out our ideals of Christian Industry — a six-day week, reasonable working hours, no child labor, humane treatment of workers. This was not an impossible goal, for we did make a profit in a competitive field.¹

The School closed down, but, even in the perspective of a quarter century, I believe that the vision of Richard Smart and his colleagues at Soochow University was a practical ideal, far ahead of the times, and that the experiment did leave its worthwhile mark on the community as an example of Christian ideals in action.

(H. A. V.)

The key members of the staff of Wusih Technical School were: Mr. Vanderbeek, who as a young engineer in the employ of the American Bridge Company, had accepted a call to Nanyang College, Shanghai, afterwards known as Imperial Polytechnic Institute. Mrs. Vanderbeek, formerly Miss Katherine Abbey of the Woman's Union Mission, Shanghai. Mr. Y. L. Kiang, one of Mr. Vanderbeek's finest pupils at Nanyang and a sharer of his Christian faith. Mr. Y. L. Kiang, in the unsettled situation following the close of the Wusih Technical School, became a highly efficient architect-contractor with offices at Wusih and Shanghai. Mr. Wu of Wusih, Methodist layman and business manager. Rev. D. L. Sherertz, released from the staff of the First Middle School, Soochow, Mr. C. L. Shen, B.S. (Soochow University), afterwards Ph.D. (University of Illinois); later still, Professor of Mathematics and Principal of Science College of Soochow University.

In the spring of 1946 the writer was burdened with the double problem of rehabilitating the war-damaged plants of Soochow University and finding the funds with which to do it. Superficial estimates of the probable cost were hurried off to New York with an appeal for money with which to start. The reply was that detailed estimates must first be sent — presumably actual bids by contractors. But with money such an uncertain value in China, no contractor would consider making a firm offer for any job. He would only contract on a cost-

plus basis, for no one could foresee the money cost of materials or labor a month in advance. It was with great relief that the writer met Mr. Kiang on the street in Shanghai and appealed to him for help. His whole force was employed on cost-plus jobs, but he would gladly go to Soochow and make a detailed inventory of urgent rehabilitation needs. This he did and refused any compensation — even the expense of travel. His report, rushed off by air-mail, was accepted in New York, and funds started coming. We bought materials as we could find them and hired workmen at wages changing with the price of rice.

The military occupation of the Wusih Technical School in 1924-25 was repeated in 1926-27, making impossible the resumption of its work. Occupying soldiery sadly wrecked the plant. Having no funds for its rehabilitation, and no one to restore the excellent program carried on by Mr. Vanderbeek, the University accepted an offer from the Provincial Government to buy the property for development as a normal school for the training of elementary school teachers. Mr. Kao Yang, an alumnus of Soochow University, and a member of its Board of Trustees, headed this school in the early thirties, restored and enlarged the plant, assembled a trained faculty and developed a fine program for the training of competent teachers for the elementary schools of Kiangsu Province. This excellent institution was one of the early casualties of the Japanese invasion of 1937.

(W. B. N.)

X

THE WEI HAN SCHOOL

WITH the Revolution of 1911 came the great words Liberty, Equality, Fraternity. One of the fine expressions of the new spirit of brotherhood was made that very year by the Soochow University Y. M. C. A. in starting the Wei Han¹ elementary school for poor boys living near the university. The Y. M. C. A. elected one of its members Principal of this school for a year, and he enlisted the services of students in college classes to teach all subjects not taught by the room teacher of Chinese. Since the school was less than five minutes' walk from the University gate, college students could meet the classes in periods when they were not themselves in class. Twenty or thirty of them thus found it possible to carry the teaching of these poor boys. Interested friends contributed money to put up the bamboo and thatch school room and the exercise shed used in bad weather, as well as to support a Chinese scholar to teach Chinese and keep order.

Any student of this school able to pass the entrance examinations into the University Middle School was granted a free scholarship, and several went through Middle School with creditable records.

Among the prized privileges of the boys in Wei Han were attendance at athletic contests at the University and conducted tours through the science laboratories, the library, etc. -

When the Mass Education movement was promoted, college students conducted evening classes for illiterates at St. John's Church. These were attended by adults as well as by younger people. It all started with Jimmie Yen, Yale man who went to France to work with the Y.M.C.A. among the Chinese labor battalions during the first world war. Writing letters home and reading letters from home for these illiterates led Yen to experiment with the 1000 ideograms necessary to read and write simple Chinese. He discovered that those 1000 characters could be learned by illiterates in a few weeks or months. So a favorite method of patriotic service was offered Christians, especially students, in the short-term 1000 character evening schools that became common in churches during the 1920's. When Soochow University refugee in Shanghai during the war (1938-42) the students carried on there a school similar to the Wei Han School in Soochow.

About 1922 the property on which the Wei Han School stood was released by Soochow University to Laura Haygood Normal School for its expansion during the "Centenary." Soochow University acquired a suitable lot near the "Ink Pagoda" (Bell Tower) and enclosed it for a school building and play ground for Wei Han School. Former principals of the school raised sufficient money to cover the cost of adequate and more permanent buildings for the enlarged enrollment. Most of the teachers from the beginning were Christians, but not all were actual church members. Religious instruction was from the start a part of the curriculum, and this was made very practical. The boys also attended afternoon Sunday School at St. John's Church, and the Junior Middle School Boy Scouts took great pleasure in looking after the Cub Scouts of Weihan School. After the Japanese surrender, Wei Han was rehabilitated and its work carried on as before.

XI

THE WU DIALECT SCHOOL

THE AMERICAN Methodist Churches planned to celebrate in 1920 the Centenary of their missionary work. This would mean for China a great expansion in buildings and equipment and increases in personnel for all three departments: Evangelistic, Educational and Medical.

One urgent need was to provide better facilities for learning the Chinese language by the large number of recruits expected in East China. Excellent schools had been developed for Mandarin at Peking and Nanking, but there was none for the Wu dialect, the language of the densely populated area of southern Kiangsu and northern Chekiang. The need had long been recognized and talked about, but nothing had been done. Mission stations of some half dozen or more denominations employed Chinese scholars to teach their new recruits, and several helps had been produced, such as Yates' "Primer", and Pott's "Lessons in the Shanghai Dialect". Union Committees had devised systems of romanization for the Soochow and Shanghai dialects. But the authors were not acquainted with the science of phonetics. Many of their spellings represented only an approximation of the Chinese sounds. And the opinion was not infrequently expressed that foreigners could not be expected to learn to make certain sounds like a native. If that was orthodox then, it is rank heresy in this day of Frank Laubach and phonetically accurate alphabets.

This matter was discussed at length by the Southern Methodists at their 1919 mission meeting. It was decided that there must be no further delay in starting a school, and Soochow University was asked to do it. Since all the University trustees were also members of the mission, a meeting was held at once and W. B. Nance was named director of the Wu Dialect School. He was to secure as head teacher Mr. L. G. Lea, who had resigned but recently from his post as proctor of the University.

Nance sought advice from various quarters. Among those consulted was Miss Kelley of the Baptist Mission, Shanghai, whom he met on a train. "Which variety of the Wu dialect should we teach?" he said: "Shanghai? Soochow? Ningpo?" "None of them", she replied. "Teach the T'ie Sz Tsong dialect." (Local pronunciation of T'ien Shih Chuang).

Now T'ie Sz Tsong ("Heaven's Gift Market") had been, since the early eighteen eighties, the headquarters in Soochow of Methodist work in that district. Most of those who worked there as evangelists and in schools and hospitals, both Chinese and Americans, had got their start at Shanghai. Their speech had been modified by the softer sounds of Soochow but could be understood anywhere in the Wu dialect area.

It was decided that the Wu Dialect School would avoid, so far as practicable, all mere localisms and teach the sounds and idioms generally current throughout the area. For instance, the word for "good" in Soochow is pronounced almost like English "how". In Shanghai it is "haw" (rhyming with "saw".) And that pronunciation of Shanghai is general throughout the Wu area outside Soochow and its immediate vicinity. So "haw" it should be, and that vowel should be aw, wherever it occurred. And so on. The vowel is the same, but there is, strictly speak-

ing, no final "w" in either Soochow or Shanghai to make it a diphthong.

Mr. Lea visited the Nanking Language School, learned the methods used, and returned to Soochow with a full set of their teaching materials. These he translated into the Wu dialect, making the necessary changes in idiom. He also selected a group of teachers and trained them in the Nanking Language School's methods.

Meanwhile the director read up on phonetics and produced a syllabary based upon international phonetic alphabet symbols, accurately spelling all the seven-hundred-odd syllables of the Wu dialect. He introduced each class to the fundamentals of phonetics, analyzed each new syllable into its phonetic elements and indicated the part played in their production by the various organs of speech. All but a very few of those phonetic elements are familiar English sounds, and others occur in French and German. There are unfamiliar combinations, and positions. The English sound "ng", for example, always comes at the end of a syllable, never at the beginning. But in Chinese it may begin a syllable as in "ngou" (first person singular pronoun). If a student had difficulty pronouncing that combination, he found help in saying: "Sing a song o'sixpence, Sing a song-o, song-ngo, ngou".

The students were peculiarly fortunate in having Mr. Lea teach them each new lesson. He usually enlivened the hour for them with shrewd observations out of his long experience on how to be, as well as on how not to be a welcome guest and a good missionary in China. In this he was doing for them what he had done in twenty years of close association for a member of the Soochow University faculty. Here

is a typical example: the American talked in College chapel on Tolstoy's "Where Love is There God is Also". In translating those seven words he used ten Chinese syllables. Mr. Lea stopped him on the way out of the chapel and said: "Next time say it his way"—calling the four Chinese syllables for "Love Present, God Present". Of course one might use as many words as needed to carry the meaning home, but the title should be put in the concise Chinese way in which it would stick in the hearer's memory.

For twelve years the school had the unique services of Mr. Lea. And when he died in July, 1932 he was succeeded by a young man he had trained for the position — and trained well.

For nearly twenty years most of the new Protestant missionaries arriving for work in East China spent their first year at this school — Northern Presbyterians; Southern Methodists, Presbyterians, and Baptists; Episcopalians; London Missionaries; Y.M. and Y.W.C.A. secretaries. Some students returned for a second year; some took their Chinese tutors to the school the first year for special training and continued the second year course of the school at their stations. The rest, after the first year, shifted to their mission's course of study. The fundamental and urgent task had been accomplished. In one year the pupil had learned the Wu sounds and could represent them accurately in the school's phonetic system. Some of the students took part in athletic contests with the Chinese students in the University, and some rendered excellent service as part-time teachers in the College. Intimate association with these young missionaries during a period of twenty years was one of the most satisfying experiences of the director of the Wu Dialect School of Soochow University.

XII

TRANSITION

PRESIDENT Anderson devoted ten strenuous years to the task of starting a university and getting it going. He had to face and solve many problems, but there were two questions he never raised: union of the two colleges and further development of endowment property in Shanghai. So long as Anglo-Chinese College was still going strong and only a few small classes had been graduated by Tungwu, it would be awkward for him to suggest that it was time for the latter to absorb the former. And all the Shanghai property on Quinsan Road had been acquired in the early eighties presumably for Anglo-Chinese College.

But when he died in March, 1911, and the question of a successor was answered by the election of Anglo-Chinese College's President, Dr. John W. Cline, the solution of the other two problems was fairly easy. All the resources, human and material, divided for ten years between two struggling institutions, were united, giving renewed confidence that Soochow University was a realizable ideal. And within two years, though no money was provided for it, permission was given by the Board of Missions to mortgage vacant Quinsan Road land for a loan and build shops and tenements on it. In about five years the rents paid off the loan and income began to come in. By 1930 it amounted to about \$30,000 C.N.C. per year, then approximately equivalent to U.S. \$10,000.

President Cline entered on his ten years at the head of Soochow University with the same care for every detail that had enabled him, in his five years in charge of Anglo-Chinese College, to accumulate a surplus that met a deficit at Soochow. One of the greatest assets he brought with him was Joseph Whiteside, an interesting combination of thrift and economy — private and institution — and a loving devotion to good literature. So, for more than half his thirty years in China he was bursar, and all his years he was a highly efficient teacher of the English Language and Literature. All those years Professor Whiteside kept a "nulla dies sine linea" diary, and after his retirement wrote: "Glimpses of Soochow University from 1899 to 1929", based on that record. Those "Glimpses" have been an important source of this history.

Of Dr. Cline's administration Mr. Whiteside says: "In looking through my diary of 1916 I do not find that any outstanding events of historical importance were recorded. My general impression is that work went along more smoothly and perhaps more successfully than in any other year of his administration. It was about the middle period of his presidency, and he had cleared up the embarrassment of old debts and other problems connected with the uniting of the two colleges. There was steady progress in several directions. The campus was improved (and enlarged by about a third of its area), better equipment secured, the staff of teachers enlarged, and financial support developed (by the further improvement of Shanghai endowment property). Dr. Cline was a hard worker; no one connected with Soochow University worked harder, or longer hours, than he did. Perhaps his chief fault, if it can be called a fault, was that he loaded himself down with too many minor details, which consumed too much of his time and energy."

In 1921 Dr. Cline went on furlough in precarious health, leaving the administration for the year to Vice-President Nance. Early in 1922 a dozen prominent alumni, mostly members of the College faculty, suggested to the trustees that, in view of Dr. Cline's failing health, a change might be good for all concerned. They even suggested that the vice-president become president, probably thinking that a man of almost no administrative experience, their teacher for twenty years, would be more ready to share responsibilities.

The trustees advised Dr. Cline to resign, which he did. But they came near defeating the second recommendation — Nance was elected by a majority of one vote. He insisted on the election of a Chinese vice-president, to whom he hoped to pass on his responsibilities at an early date. The Board made a wise choice: Y. C. Yang, B.A. (1912, Soochow University), M.A., LL.B. (George Washington University). Yang had served since 1916 on the staff of Dr. Wellington Koo, twice Ambassador at Washington and once at London. Just appointed Minister of Foreign Affairs at Peking, Dr. Koo had made Yang head of the bureau charged with seeking revision of the "Unequal Treaties" — then a burning question.

The president-elect attended the formal opening of Peking Union Medical College that summer and had an interview with his colleague-elect. They agreed to work together as a team with a definite program: Yang would take first place as soon as practicable. They would talk further next day. On the way home, however, Yang met Dr. Y. T. Tsui, who, as President of Tsinghua College, had introduced him in 1916 to Dr. Wellington Koo, and thus started him on his career in diplomacy. "Yes", said Dr. Tsui, "it will be a fine thing to serve your church as you have served your country. But not yet! You

must not desert Dr. Koo until he is well settled in his new post and you have got the treaty revision program going.

"He is right about it," said Yang. "I can't get away yet; but when I can, I am determined to devote the rest of my life to the service of my church." So Nance took up his task, hoping to be free himself ere long.

T. C. Chao became first dean of the college and chairman of the faculty. That body was thenceforth composed of the full-time teachers and its concerns were with academic matters, such as curricula, standards of entrance and graduation, majors, minors, electives, etc. A similar faculty meeting for the attached Middle School was presided over by the Chinese principal.

An executive council was set up, composed of the president, other administrative officers, and teachers of long experience. A policy-making body, it was also responsible for discipline, both in the college and the middle school.

The Board of Trustees was enlarged by the addition of Chinese members. By 1926 the Methodist Mission in East China realized that it was high time to share its responsibilities with its Chinese fellow workers. The "Mission Meeting" was abolished and its functions were transferred to a Central Council composed of representatives of the several groups in the Conference — Evangelistic, Educational, Medical, etc. There was a Chinese majority in each of these groups, but they regularly chose the persons best suited to represent them, without reference to race. An "era of good feeling" resulted, which was the best possible preparation for the times ahead.

In his "Glimpses" Mr. Whiteside records that after his third furlough, leaving his family, which was to spend a further year in America, and returning to Soochow September 5, 1923, "was met at the railway station by J. W. Dyson, had supper with the Nances, met the new teachers, found a room, and arranged to have meals with the Dysons." "The whole atmosphere of the campus," he says, "seemed to be changed. I was evidently out of step, but made haste to get into stride with the new order. With the beginning of 1924 Soochow University was going forward rapidly and the President seemed to have things well in hand. Work went on without interruption during the spring term, and on April 29 the Faculty had a helpful Retreat at the I-Yuan" (one of the beautiful semi-private gardens for which Soochow is famous). This was the first of a long series of retreats held at least once a year. June 1 Whiteside went into Soochow Hospital for several days with ear trouble, but he was able to attend the East China Summer School, held that year at St. John's University, and teach two classes in English.

The opening of Soochow schools was delayed a month in the autumn by fighting between the armies of the Nanking and Hangchow warlords over the "squeeze" (graft) of Shanghai. Mr. Whiteside mentions matriculation day exercises, inaugurated that year to climax Orientation Week for the freshman, and the organization of an editorial board for the Soochow University Magazine. Early in 1925 war broke out afresh between East China war lords. It delayed again for a month the beginning of a term, and completed the wrecking of the Wusih Technical School. Mr. Whiteside notes that in March the faculty began to hold social and cultural meetings to bring together teachers and their wives for better acquaintance and the discussion of subjects engaging the attention of all thoughtful people in rapidly

changing China. This grew into one of the most enjoyable and useful features of the administration of President Yang in the 1930's.

Speaking of the May 30, 1925 tragedy in Shanghai, when a number of students were shot and killed by municipal police, Mr. Whiteside reports that one of his students asked him to stop the regular class routine and declare his position on the matter. A group of younger teachers, "returned students", prepared a statement in which they practically demanded that all the American members of the faculty and other Americans show where they stood, strongly intimating that if they did not support the Chinese view they were "sounding brass and tinkling cymbal" missionaries. Mr. Whiteside says: "Dr. Nance preached a stirring sermon on Micah 6:8, in which he said he answered our Chinese associates. The rest of us, for the most part....said nothing that was not 'off the record'."

That manifesto of the group of teachers at Soochow University was treated seriously by a number of missionaries. Editorials, correspondence and one long article, discussing the whole incident in all its aspects in the "Chinese Recorder", set an example of Christian fairness and reasonableness that was not lost on the authors of the manifesto. We had no strike, and the academic year closed in the normal way.

There is no further "glimpse" of 1925. The year 1926 started off with the preliminary preparations for the 25th Anniversary Celebration of Soochow University. As the year advanced our discussions of religion, education and many other topics increased. It was a time of uncertainty as to where we were and whither we were going. This feeling was no doubt accentuated by the unrest prevailing in all circles of Chinese

life as the Nationalists swept up from Canton to the Wuhan Center, 600 miles up the Yangtze.

On the recommendation of Professor W. A. Hearn, director of Religious Activities, beginning with September 1926, all courses in religion were made elective, and attendance at services of worship voluntary. (See the chapter on Religion).

One of the projects in the celebration of the 25th anniversary was the production of a volume called "Retrospect". It told in brief the story of our educational founders and their schools and traced the main stages in the development of Soochow University, in which their work was perpetuated. It included poems, essays and reports of scientific research by teachers, students and alumni. The actual celebration at the end of December brought many old students and other visitors "to admire the beauty and the brilliant illumination of the campus" as Mr. Whiteside "glimpsed" it. It was truly a marvelous sight for an interior Chinese city: Allen Hall outlined in electric lights. The celebrations ran over two days into January — formal meetings with set speeches, and dinners of various groups. Soochow University had arrived.

Within a week the progress of the Nationalist armies from Canton to Hankow became no longer a matter of objective interest far back in the interior. Everybody became absorbed in uneasy speculation about what was coming our way. Patrons wanted their sons to come home. On January 10, 1927, it was decided to let them go, deferring examinations to the opening of the spring term. During the vacation, on consular advice, several American wives whose furloughs were due within a year took their departure with their children. February 14 work was resumed for the spring term. At Assembly we

listened to a farewell address by Dr. T. C. Chao, leaving us to join the School of Religion of Yenching University. He was succeeded as Dean of the College by Professor C. H. Hsü of the Department of Physics.

March 1 President Nance resigned and urged the Board of Trustees to secure a Chinese president as soon as possible. It was a satisfaction to all concerned when during the summer they received the promise of Y. C. Yang to take the position, which he did in December. Early in March the Nationalists were reported at Hangchow, and soon after only a few miles down the Grand Canal from Soochow. Interestingly enough, opinion had crystalized since the January near-panic: the Nationalists were coming, but there would be no opposition; the practical question was how best to welcome them when they arrived, which they did, March 21. There were the usual parades, with welcoming banners — half-a-day to prepare, a day to celebrate, and a third day to recover!

We were isolated at Soochow the last ten days of March and knew nothing of the tragic events at Nanking on the 24th. Railway service was monopolized by the military and mails were slow. There were radio broadcasts from Shanghai in the evenings, however, and the United States Consul-General had already devised a series of messages to prepare us against serious developments in the situation. "William is sick," a radio message addressed to his friends in Soochow, meant "Be on the alert," "William is worse" meant "Be prepared for a quick get-away", and "William's case serious, operation necessary" meant "Leave for Shanghai at once". When that third message came, about half the Methodist missionary community took house-boats to the nearest railway station and crowded into trains already full of soldiers. The University

group was skeptical of any danger at Soochow and long-distance telephone service was available to us in the early morning. So we called a trusted Shanghai Christian leader at 5:00 a.m., stated our dilemma, and asked him to consult certain other Chinese and Americans and let us have their advice that evening on the radio. Should we leave for Shanghai? In the evening came the message: "Soochow University: The unanimous reply is 'Yes'."

We chartered a steam launch and barge from a local Launch Company, left Soochow about noon March 30, and reached Shanghai the next morning. President Nance's last act before leaving was to call an assembly of teachers and students. He stated that he stood before them the last time as president. Professor J. M. P'an would act in his place until a Chinese president could be secured. Mr. P'an performed this duty admirably, the first of a series of similar services to his Alma Mater.

We lost six members of our faculties at this time — half of them on regular furlough, the others retiring. The rest of us, after the discomfort of crowded quarters in Shanghai, returned to Soochow June 25 for commencement, and remained there in a new realization of the comfort of our homes.

A great welcome was given to Dr. and Mrs. Yang when they arrived in December, 1927. The TRANSITION to Chinese leadership was complete. The Board of Trustees elected W. B. Nance, Western Adviser, the idea being that he would look after the interests of the Americans on the staff and be an intermediary in dealings with the Founders (Board of Missions). When the Americans on the staff became acquainted with the new president, they all realized that no one could be

more concerned for their interests than he. And when the secretaries of the Board of Missions saw him in Nashville early in 1929, everybody concerned realized that here was a man who had a genius for intelligent co-operation. There was no need for any intermediary. So "Western Adviser" was the name of a pleasant sinecure, devoid of any responsibility except that of assisting the acting-president or dean of administration when the president was absent. It was pleasant always to be informed of contemplated policies of the president and asked for advice.

Soochow University grew and developed under its Chinese head. Before the Japanese struck in 1937 he had made these additions to equipment:

1. Two dormitories for women and girls. (Coeducation began in 1928-29).
2. Two reënforced concrete dormitories for men and boys, memorials to Lee Wei-ko and Charley Marshall. Mr. Lee had given a fund for the promotion of Science teaching. This fund was invested in an up-to-date dormitory (Wei-ko T'ang) and the annual income from rentals was used for the purpose of Mr. Lee's gift.

The wrecked Wusih Technical School plant was released to the Province for a nominal sum and this, plus a donation by the Tsao family paid for the other dormitory (Tz-Zeh T'ang).

3. Twelve new residences on or adjacent to the campus, and four at "Twin Pagodas".
4. The Smart Memorial Gymnasium and Swimming Pool, up-to-date and fully equipped for both sexes.

5. A new power plant in 1930, ensuring ample electric current for all purposes. (See Appendix 1).
6. Two deep wells, affording pure running water to all buildings on and adjacent to the campus. (Appendix 1).
7. Modern plumbing in all academic buildings, residences and dormitories on and adjacent to the campus. Hot and cold baths and showers in residences, dormitories and gymnasium. (Appendix 1).
8. Second Middle School moved to Huchow in 1932 and combined with the Third, leaving the Quinsan Road plant for the exclusive use of the rapidly growing Law School.
9. There was a steady increase in scholarship funds as well as gifts from Chinese sources for special projects. The first scholarship fund had been established in 1924 by alumnus Yang Pao-ling of Tientsin. He gave \$4000. (silver).

These material and visible evidences of growth were fully matched by improvements in every phase of the University's life.

One of President Yang's first acts in 1928 was an interesting expression of the basic Chinese virtue of filial piety, which makes the respect due one's teacher second only to that due to his father. Three of Yang's former teachers, Cline, Nance and Whiteside, would be sixty years old that year. Whiteside was retiring early in 1928; so, before he sailed, a great celebration was held in their honor, in which everybody in Soochow connected with Soochow University and many other friends, participated. Each of the three sexagenarians received a handsome memento of the occasion.

Twenty years later (1948) Cline and Nance were back in China, helping with rehabilitation after the war. In celebration of their eightieth anniversary President Yang had an elderly expert on ancient Chinese architecture design a "t'ing-tzu" (pavilion) to crown a rockery near the water gate. Above the entrance, in gold characters on black lacquer, was the name: "Pavilion of Benevolent Longevity" (Jen Shou T'ing). On the two side-pillars hung inscriptions (also in black and gold) in praise of their half-century of coöperation in Christian education in China.

This writer has one final word about the last president of Soochow University: he always gave courteous and patient consideration to everyone concerned in any question that came before him. That habit may have been partly a result of his experience in diplomacy. It was more, however, than that: it was the Christian courtesy that is every man's due.

XIII

THE WAR YEARS

WHEN the Japanese attacked at Shanghai in August, 1937, President Yang and his faculties were sure that the Chinese forces would soon retreat up the railway for the defense of Nanking and that the enemy, pursuing them, would occupy Soochow. So it was decided to shift the Colleges of Arts and Science to the Middle School plant at Huchow, south of the Great Lake, and the two Middle Schools to nearby Nanjing. An alumnus at that prosperous silk town put his ancestral hall at their disposal, while the Huchow gentry gave the Colleges the use of the Confucian Library building, adjacent to the Middle School plant. Books and laboratory equipment were housed there.

Classes were started and kept going exactly four weeks. Then a long distance telephone message from Soochow announced that the Japanese were entering the city. The same day Japanese forces landed on Hangchow Bay and started up the highway leading to Nanking by way of Huchow. The Soochow University groups sought refuge in Southern Anhui, where it was thought tea warehouses might be used. This proving impracticable when they got there, they broke up, some going to Hankow and thence to Chungking and Chengtu, others to Yunnan and Kweichow. The largest number, however, by various routes got back to the International Settlement of Shanghai.

The two Americans who had gone to Huchow joined other

missionaries at Mokanshan, a summer resort in the Chekiang mountains. After a week there they and many others were evacuated by trucks to Hangchow, where a train was waiting to take them by night to Ningpo. That is said to have been the only passenger train to cross the new Ch'ient'ang River bridge before it was blown up to hamper the Japanese advance across the river. The refugees were hospitably entertained during the day by Ningpo missionaries and in the evening went aboard a Chinese steamer temporarily under the Italian flag for the overnight voyage to Shanghai. We disembarked in the French Concession at noon on Thanksgiving Day.

Meanwhile the Law School had found Hongkew, the northern section of Shanghai, too hot, since it was being used by the Japanese as a base for their attacks on Chapei, the Chinese city to the north. Quarters were found south of the Soochow Creek. A group of Arts College teachers and students organized for study and shared the class rooms of the Law School. Later both groups found class rooms at Moore Memorial Church.

The three other East China Universities (St. John's, Shanghai and Hangchow) had also taken refuge in the Settlement, and the four held joint Commencement exercises in June, 1938. Then the Associated Boards for Christian Colleges in China (New York) enabled the four institutions to get together in the Continental Emporium, a large office building on Nanking Road, where they pooled books for a joint library and apparatus for science laboratories. Each had ample space for class rooms, offices, etc., and there was a fairly adequate assembly hall. Students of each institution could elect courses in the others, and a fine cooperation was maintained by the four heads in weekly luncheon meetings, which were also attended by Mr. E.H. Cressy, representing the Associated Boards.

Joint commencements were held (1939, 1940, 1941) at Moore Memorial Church and the Grand Theater. Fortunately for the hundreds of wearers of academic gowns the theater was air-conditioned.

A group of teachers and students from Ginling College were welcomed into this co-operative enterprise and made a valuable contribution to Soochow University's programs in sociology and physical education. Conditions in Shanghai were particularly favorable to the expansion of Soochow University's departments of chemistry and sociology.

Mr. T. F. Chen, an alumnus who had begun his study of chemical engineering under Dr. Jones and Mr. Keye in 1921-22, and continued it in America, returned to China and built a factory at T'angku, near Tientsin, to produce much needed chemicals from the crude sea salt there available. The Japanese seized the factory when they were pushing their conquest of Manchuria into Hopei province after the "Mukden Incident" of 1931. The Nanking government enabled him to build a better plant and enlarge his program at P'ukow, across the river from Nanking. This also was lost to the Japanese when the Capital fell to them in the winter of 1937-38. Undismayed, Mr. Chen set up laboratories in inconspicuous quarters in the International Settlement of Shanghai and directed a group of recent chemistry graduates in the study of certain problems in preparation for a still better program after the war. Others were working on pharmaceuticals. So every Soochow University chemistry major student had a good job awaiting him (or her) on graduation. And that short-lived course in chemical engineering of nearly twenty years before was revived under Dr. L. Y. Sun, a brilliant alumnus who had specialized abroad in that line. Forty students elected the course the first year.

In his 1940 report to the Trustees, President Yang says: "Our objective is to have one applied course in connection with each of the science departments — biology, chemistry and physics — perhaps taking up one department each year."

And as to sociology, Dr. Yang says, "Our prime emphasis is not so much on social theories as on the training of social workers. Here, of course, the theoretical and the practical cannot be separated. But our aim is not so much to train theorists who can write essays on social problems, but practical workers who will plan and direct programs of social service... What we are aiming at is a school for the training of Christian social workers, somewhat like the New York School of Social Work, where several of our teachers received their training."

M. O. Williams, who joined the Faculty in 1929 for religion and sociology, made a great contribution in both departments by his ability to organize and enlist both teachers and students in a well-rounded program of religious activities, and to direct them both to individual improvement and to intelligent interest and cooperation in the Christian transformation of Society. Before the war his sociology classes took an active share in the study and improvement of rural life in a nearby village. The situation in Shanghai brought the cooperation of several highly trained experts and a number of social problems for study under the enlarged faculty. Sociology majors worked several hours a week with welfare agencies, some of which were of long-standing, while a number of others arose to meet the problems created by the crowding into the Settlement and the French Concession of thousands of war-refugees. The results of their work and study were embodied in graduating theses, some of which bore the following titles:

- "Case Studies of Delinquent Boys."
- "Survey of Housing Conditions of Twenty Homes in a Typical Working Class Neighborhood."
- "A Study of a Shanghai Nursery."
- "A Study of Children's Welfare Institutions in Shanghai."
- "A Study of Fifty Workers in an Egg Products Factory."

When Dr. Williams left on furlough in 1940, not only was the sociology program going well, but the religious activities were continuing as successfully in Shanghai as at Soochow before the war.

Freshman orientation programs were the best planned and carried out in our history. Since we had no dormitories and there were few attractions in overcrowded Shanghai, serious students spent the day at the building and attended everything that was planned. Among other features the Religious Emphasis Week was observed each term with gratifying results. Three of the distinguished visitors who spoke on those occasions were soon after elected to the episcopacy: Methodists Z. T. Kaung and W. Y. Chen, and Anglican Robin Chen. Students conducted an evening school for underprivileged boys similar to the Wei Han School in Soochow. Student and faculty religious fellowships continued their meetings as in Soochow, and with good attendance.

President Yang's sabbatical leave was due in 1936. The Trustees authorized him to take it whenever he thought it expedient. Two years of the cooperation in Shanghai had settled all questions of importance in the war-time relations of the East China Colleges; the Associated Boards in New York assured

financial backing; the esprit de corps of the several units, built up since 1927, gave confidence in the ability of Soochow University to meet successfully any situation that might arise in the year of the President's absence. Nobody dreamed that before that year ended the Japanese would attack America, occupy the Settlements, and cut off the China Coast from the outside world.

So in February, 1941, President Yang handed over to the Western Adviser as Acting-President and J. M. Pan, Dean of Administration, and sailed for America with his wife and their young son, about ready to enter college. A month later the Department of English suffered a serious loss in the death of Miss Rolfe Whitlow, devoted teacher since 1929, and in August, again, by the departure to America of Mr. Ferguson, head of the department. "Pinch hitters" were found, however, and the autumn term started in September with satisfactory arrangements for all classes, though W. B. Nance and D. L. Sherertz were the only regular American members of the faculties still there. Enrollments set a new fall-term record — 1,097 for the three Colleges, and 862 for the Middle School. The Religious Emphasis Week was held in November, Bishop Ralph Ward speaking to the College students and George Wu of the National Christian Council to the Middle School students. Attendance was the best ever, and a well-organized follow-up brought a gratifying number into the church and into voluntary study classes. In the midst of this encouraging situation came a sudden sharp fall in the rate of exchange and a consequent rise in prices. Teachers could not live on what we could pay. The Methodist China Relief came to the rescue with a grant of \$100,000 in national currency, which would carry us to the end of the term.

Then came December 8. The Japanese took over the Settlements. For the time being they ignored missionaries, schools and churches. With one exception! Moore Memorial Church was taken as headquarters by the Japanese Navy. The Law School and the Middle School, driven from their class rooms and offices there, had to crowd in with the Colleges at the Continental Emporium. The invaders concentrated their attention on banks, factories, export and important houses — the geese that promised them golden eggs. So we were able to go on with our teaching and study to the end of the term, January 15, 1942. Then, as Soochow University, by virtue of registration, was a part of the National system of education, all public activities were suspended. But the several units carried on unofficially and sub rosa, each on its own. The Middle School "borrowed" classrooms of other middle schools at odd hours. The ten sociology seniors appealed to their teachers to see them through that one remaining term before graduation. They agreed, provided the students could find a place to meet, which they did. The other sociology classes joined in. Other groups followed their example, so that most departments carried on underground till the end of the war. The Law School hit upon a clever scheme: they advertised the opening of "Chung-kuo Pi-chiao Fa Hsüeh-hsiao". That was a literal translation of "Comparative Law School of China," an alternative name for "Soochow University Law School," that had never been used except in English. Alumni, students, and friends understood; but to others it was something new, having no connection with the Chinese Government. It carried on undisturbed to the end of the war. The Acting-President visited these groups and promised in due time to recommend for the appropriate degrees all students certified by the deans as having completed the requirements therefor. A similar assurance was given as to certificates in the Middle School.

In the spring of 1942 the Associated Boards (New York) offered to finance East China colleges that would go inland to coöperate with Christian institutions already there. Soochow and Hangchow agreed to send each twenty-five faculty members to Shaowu in northern Fukien to coöperate there with Fukien Christian University. A committee of five from each went first to complete arrangements and report back. They succeeded in reaching Shaowu via Kinawa, Chekiang, but with great difficulty and danger, due to an unexpected Japanese drive across their route. The trusty Soochow University servant who went with them to bring back the detailed report of the plans for coöperation at Shaowu failed to return. The Soochow University group thought Shaowu too close to the Japanese and went on to Kukong, in Kwangtung. There a few more Soochow University teachers joined them and they cooperated with a Lingnan University group until the Chungking Government instructed colleges in the interior to withdraw west of a certain strategic line. While at Shaowu R. C. W. Sheng, Principal of the Law School, received urgent invitations from Chungking to revive the Law School there, so when the rest went to Kukong he went on to Chungking, where he had no difficulty in enlisting the services of able men for his faculty and all the students they could desire. Leaving Kukong, the Soochow University group broke up. Mr. J. M. P'an accepted an invitation to serve as president of Kiangsi Provincial University and did so the last year of the war. Others went to Chungking and centers in the Southwest.

On October 9, 1942, the Trustees in Shanghai confirmed the decisions made by the administration to that date, and in particular authorized the committee that had gone to Shaowu to locate units of the University at such places as they might deem expedient, consulting as far as practicable a Chungking

Advisory Committee consisting of formers trustees Tsuyee Pei, H. H. Kung, C. Y. Kao, and C. T. Tung, together with Bishops Carleton Lacy and W. Y. Chen, General J. L. Huang, E. H. Cressy and Glenn Fuller.

The Trustees also authorized the distribution of all available funds among members of administrative and teaching staffs in proportion to length of service. Joseph Chow, Dean Hsü, Dean Wang and Bursar Feng advised and assisted the Acting-President in all these matters. And after he was interned by the Japanese (February, 1943) they continued their cooperation in looking after the interests of the University. Mr. Chow was particularly active in securing funds to help the Soochow University groups to keep going in co-operation with the Hangchow College groups in Shanghai, both sharing the name "East China University".

Internment cut this writer off entirely from all that was going on, not only outside China, and in the far west of China, but even in Shanghai, whose lights we could see in the evenings from the roof of one of the buildings in which we lived. Six months of that was quite enough, so one welcomed the chance of repatriation on the "Gripsholm", landing in New York December 1, 1943.

XIV

RELIGION

FOR twenty-five years study of the Christian religion and attendance at church services and daily chapel were required of all students. The middle school classes were taught by the pastor of the local church and Christian teachers in the middle school. For a few years all American teachers were expected to share Bible teaching in the college. Then definite curriculum courses were adopted and taught the rest of the first decade by Messrs. Anderson, Nance and Campbell. In 1910 Rev. Wesley M. Smith was sent out and had charge of the curriculum courses in the college till his furlough in 1917, when he was succeeded by T. C. Chao, who also taught sociology. Chao cooperated effectively with Z. T. Kaung, then pastor of St. John's Church¹ in a very remarkable "Religious Emphasis Week". As a result, on May 1, 1921, fifty-one students, seven servants, two teachers and one teacher's wife were received into St. John's Church.

In the reorganizations of 1922-23, Chao became Dean of the College, and was succeeded by Walter A. Hearn as Professor of Religion and Chairman of the Committee on Religious Activities. It was on his recommendation that in September, 1926 all courses in religion became elective and attendance at services of worship voluntary. We were sure this would soon be required and believed it wise to meet the government demand before it was made. Classes in religion would be much smaller, but those who elected the courses would be really

interested. And students affected by the growing criticism of any attempt to circumscribe freedom would be more accessible under this new policy. We were gratified to note that a considerable number of non-Christian students continued to attend St. John's Church.

During the winter vacation early in 1928 the Association of Christian Colleges and Universities met at the University of Shanghai and spent most of its time discussing registration with the Ministry of Education and what it would involve, especially as to the teaching and practice of the Christian religion in our institutions. Not a few missionaries were shocked at what young Chinese Christian leaders said about the Bible teaching they had received in Christian colleges. Students got the impression, they said, that religion must be of minor importance, since Bible courses could be taught by any missionary without special preparation, whereas for teaching any science—natural or social—he must have had special training. Whatever we might think of registration (and they thought we should have to register sooner or later or quit) the teaching of religion must be done by competent scholars, adequately prepared for it.

Hearn was succeeded by Z. S. Zia for the two years 1927-29. Then came M. O. Williams, Jr., just graduated from Vanderbilt University School of Religion, who was Professor of Religion and Sociology and Director of Religious Activities for ten years. During his 1934-35 furlough he earned the Ed.D. degree from Teachers College, Columbia University. No one could have taken his threefold responsibility more seriously or have won more hearty cooperation from his colleagues, both in teaching and in organized Christian activities. A Student Christian Fellowship met in groups in

the dormitories. A Faculty Fellowship met in campus residences. Instead of the former daily chapel services there were the Sun Memorial on Monday's, a Student-Faculty Christian Fellowship on Tuesday's and Assemblies on the four other days for upper and lower classes in college and middle school. Christians were advised to take the Sun Memorial seriously, using the two minute period of meditation in a weekly rededication of themselves to truly Christian patriotism.

The annual Faculty Retreat, and the semi-annual Religious Emphasis Week were also observed with increasingly good results, even during the refugee period in Shanghai, as reported in the chapter on the War Years. Incipient tuberculosis required a slowing down of Dr. Williams' work during his last year. Fortunately, during the following furlough year, he recovered sufficiently to take part-time work with the Board of Missions in New York. For about fifteen years his responsibilities there have grown steadily in the finding and cultivation of young people to go as missionaries to the ends of the earth.

The Committee on Religious Activities that had cooperated so well with Dr. Williams continued, with occasional changes in its personnel, to the end. J. W. Dyson had spent most of one of his earlier furloughs at the Westminster Choir School, Princeton, N.J. and in cooperation with the music department of Laura Haygood Normal School developed a choir that added greatly to the services of St. John's Church. Special Christmas and Easter services became a characteristic feature of the T'ien Shih Chuang community. On the advice of Dr. S. M. Ritter, visiting professor in 1928-30, Eva Hwang transferred after her sophomore year to Huntingdon College, Montgomery, Alabama. It was discovered that she had a good voice

and so she specialized in vocal music. On her return to Soochow she not only made a great contribution to St. John's Church choir, but in a very short time created a Soochow University Glee Club out of hitherto mostly untrained voices. She seemed to hypnotize these young men and women into a complex musical instrument on which she expertly performed, to the great pleasure of us all.

The writer's spotty diary has the following entry for October 1, 1946: "7:15 a.m.: Service of Song and Prayer at the Dragon-Pool, Moongate Mound (on the campus), attended by hundreds from Soochow University, Laura Haygood Memorial School, Soochow Hospital, St. John's vested choir. A sophomore student presided. J. M. Pan preached a wonderful sermon. Dr. L. Sherertz led the closing prayer."

Pan had just returned from his year at the head of a provincial university, entirely convinced that the future of China called aloud for Christian education. That government institution had more building with more elaborate equipment, than we had, more doctors of philosophy receiving higher salaries. But there was no concerted program for the development of responsible citizens. Some one asked a famous Tennessee teacher what subject he taught in his college preparatory school. His reply was: "I don't teach subjects, I teach boys". What he meant, of course, was that the supreme aim of education is the harmonious development of human personality, not only intelligent but responsible. In that provincial university everybody taught a subject. What the student did with it, or it did to him, was apparently of no concern to the professor or to any one else.

XV

AFTER THE WAR

SOON after the Japanese surrender the five members of the Board of Trustees still in Shanghai met with Joseph Chow, Deans C. H. Hsü and S. C. Wang of the College, Dean Ao Sen and Professor T. F. Wu of the Law School.¹ They agreed unanimously that Soochow University should resume operation at once. A committee composed of Joseph Chow as Acting Dean of Administration, Deans Hu, Wang and Ao Sen, Middle School Principal Y. P. Sun, Pastor Zia of Moore Memorial Church, and Dr. Herbert Lee, Trustee, was asked to carry out this decision. The writer has before him a copy (unfortunately not dated) of a report of Mr. Chow to this group of Trustees. Moore Memorial Church had generously agreed to share its reclaimed plant with the University, as in 1938-41. Mr. Chow says: "After I had procured from all available sources indispensable furniture and made necessary repairs to the building and its fixtures, the University formally commenced the present semester on September 25." He dwells upon the financial difficulties due to inflation and appeals to the Bishop and the Mission Treasurer for help.

There is also a copy of Mr. Chow's report to the East China Methodist Conference, meeting in Soochow the first week in December, 1945. In this report he outlines the vicissitudes of Soochow University during the eight years of war. Of the "sub-rosa" period he says: "During the last three and one-half years the College of Arts and Science was located in five different

places, mainly under cover of middle schools, first using the name 'pu-zih-pan' ('make-up classes'), later sharing with Hangchow the name 'East China University'. Due to the grace of God and our careful management no interference came from the outside, and we did some good work under difficult conditions. Financially we got quite an amount of support from those who were sympathetic with our cause and clean with their hands. This was true with all our three units (College, Law School, Middle School). In fact the 'Hwa Tung University' had some six hundred thousand dollars, C. N. C., to turn over to Soochow University at its reopening this fall....

"Under the direction of a committee specially organized for the purpose, the reopening of the Colleges of the University and its Middle School was formally announced in the middle of September, 1945. By the first of October classes began in all departments. The College of Arts and Science enrolled 522 students and is offering 65 courses under 43 teachers. The College of Law has enrolled more than 300 students and is offering 54 courses under 34 teachers. The Middle School has an enrollment of 534 students with 26 teachers.

"A part of the campus at Soochow was recovered late in November. In order to avoid complications it was resolved to open school there at once. Dr. D. L. Sherertz, Miss C. P. Ch'ien, and Mr. Y. P. Sun were entrusted with carrying out this decision. It is planned to take in a freshman class and a first year senior middle school class. Entrance examinations are set for Thursday, December 6...."

Refugees were returning from West China as rapidly as transportation was available. In January, 1946, the Executive Board of the Central Council — supreme administrative

body of the Methodist Church in China — took the initiative in naming the surviving Trustees of Soochow University and designated, to fill vacancies, the two men who had just been elected president and vice-president of the Alumni Association at its reorganization meeting January 6: D. S. Chen and Lea Tsing-yao.

The reconstituted Board of Trustees held its first meeting January 26. Officers were elected. Reports were made by R. C. W. Sheng, Principal of the Law School and C.H. Hsü, Dean of the College, covering war-time activities in Free China and under the Japanese occupation in Shanghai; also the recent resumption of work in Shanghai and Soochow.

The Board recorded its deep appreciation of the loyal devotion of faculties and staffs, who had carried on so well under constant difficulty and often danger.

R. C. W. Sheng was authorized to serve as acting-president till Dr. Yang's return, with the assistance in matters of administration of Joseph Chow and C. H. Hsü. It was voted: "That we urge President Yang to return to the work of Soochow University in China as soon as his present commitments and his work for Soochow University in America are reasonably completed, but that he not delay his return beyond the end of March...." The Board did not realize that, whatever might be true of other "commitments", his "work for Soochow University in America" would keep him there many months. And they had no adequate conception of those other "commitments".

When the Pearl Harbor attack cut off President Yang from China before the end of his sabbatical year, he was sought by the Chinese Information Service to head up their Speakers'

Bureau, a position he welcomed as combining a patriotic service with opportunities to promote the interests of Soochow University. Speaking engagements took him to many places where he was also invited to address churches on Christian Education in China. This writer, for instance, attending a Conference on China and the War, at the University of Michigan in 1944, heard President Yang address that body Friday evening, and on the following Sunday morning heard him speak in the leading Methodist Church of Ann Arbor. This was typical procedure. That same year he made a remarkable address: "Resistance and Reconstruction in China", before the International Convention of the Disciples of Christ, meeting at Columbus, Ohio. That is an utterance of the war period which has permanent value. Dr. Yang was visiting Professor of Chinese Civilization, 1942-43, at Bowdoin College, which conferred on him the degree of Doctor of Humane Letters in 1944. He was also first lecturer on the Meiling Foundation at Wellesley. Those lectures at two colleges probably furnished the material for his book, "China's Religious Heritage" — not a work for research scholars, but a valuable handbook for the general reader.

In view of his long record in the diplomatic service on the staff of Dr. Wellington Koo (1916-27) at Washington, London, Washington again, at the setting up of the League of Nations, at the Washington Disarmament Conference, and finally in the Foreign Ministry in Peking, it was natural that he should be included in the Chinese delegation at San Francisco when the United Nations Organization was brought into being. He was in London for the first meeting of the United Nations Assembly as a member of the Secretariat and Associate Chief of the section on specialized agencies. He was himself a member of UNESCO.

Returning from London to New York, March 1, 1946, Dr. Yang severed his connection with the Chinese Information Service and concentrated on the problems of Soochow University, among which the most urgent was securing funds for rehabilitation of the plants at Soochow, Shanghai and Huchow.

The Board of Missions had no unappropriated funds on hand that could be made available for Soochow University, and its rules forbade borrowing. President Yang consulted secretaries of the Board of Missions, Bishops Paul Kern and Arthur Moore, who had had episcopal supervision in East China during the 1930's, and Bishop Ralph Ward, in charge in East China since 1940. They agreed that the crisis called for an immediate campaign for funds. This they organized, calling to their aid several influential leaders, mostly in the southern states, where Soochow University was best known, since it had been a Southern Methodist institution till the union of Methodist Churches in 1939. They set as their goal \$150,000.00 for rehabilitation and other urgent needs.

Meanwhile there was growing criticism of President Yang in China for not returning at once after the Japanese surrender, or at least by the end of March, 1946, as urged by the Soochow University Board. He tendered his resignation and urged the election of a successor. But the Soochow University Board, realizing now the importance of his share in that financial campaign, refused to consider his resignation. Some one suggested that he take a lesson from Leighton Stuart, who used to commute across the Pacific in the interests of Yenching University. Let him make a quick trip to China to deal with urgent local problems, and fly back to the campaign. He and Bishop Ward planned to fly in October. But the Chinese Embassy urged him to defer that trip until after

the meeting of the United Nations Assembly. Bishop Ward went, however, and was able to assure all concerned that campaign results were fully justifying President Yang's course. Funds already arriving confirmed his report, and those carrying heavy responsibilities took heart and girded their loins for the tasks ahead.

President Yang crossed the Pacific five times between the end of 1946 and July, 1948. He was thus enabled to maintain close touch with the university on the one hand and with the founders (Board of Missions) and promoters (United Board for Christian Colleges in China) on the other. Personal contact proved more effective than correspondence; and the expense of travel was not excessive, since two of those trips back to America took him also to meetings of UNESCO.

Early in 1946 the Western Adviser, then visiting in Honolulu, received from the Soochow University Board, Faculties, and Alumni Association a radio invitation to return and help with rehabilitation. That radiogram enabled him to get a passport, and in April, though retired two years before, he was given permission to return to China. Arriving by air May 7, he was welcomed back into the intimate fellowship of teachers and administrators that had been broken by his internment three years before.

Next day the Executive Council wrestled with the problem created by a sudden advance in inflation. What could be done about it? How pay salaries to the end of the term? It was proposed to call on the students to pay an additional tuition fee. But the students maintained that, having paid tuition for the whole term in advance, they could not justly be required to pay again. They recognized, however, the difficulty

of the situation. It was nobody's fault, but everybody's misfortune. So they proposed to raise what they called an "Honoring Teachers Fund" to supplement their salaries. The Executive Council thought this did not comport with the dignity of teachers. But the students went ahead and collected enough to meet the deficit. June 17 Joseph Chow handed this writer his share (CNC \$140,000) of the "Students' Honoring Teachers Fund". He must consent to take it, being a member of the faculty!²

The third day came a radiogram from J. W. Dyson in New York — "Urgently needed for negotiations with New York City Boards: (1) detailed, itemized estimate, proposed minimum repairs Soochow campus; (2) copy of current year's budget and deficit; (3) urge Trustees cable Yang before May 10 decision joining United Board. This step favored by New York City groups. Dysons sail July." A meeting of the Board of Trustees was held June 11, and that night a radiogram to President Yang said: "Trustees approve joining United Board. Repair estimates, budget, deficit, airmail." That was Saturday. Monday morning, May 13, Joseph Chow and the Western Adviser took the first train to Soochow and started at once on the task of estimating the cost of rehabilitation. They were back in Shanghai, May 16, when Dean Ao Sen of the Law School entertained the Vice-Minister of Education in charge of higher educational matters. Others present: Acting-President Sheng; President Lee of Hangchow; Frank Price; W. P. Fenn, local representative of UBCCC; Joseph Chow; and W. B. Nance. Next day the data promised in the radiogram went forward by air and a copy followed by the next mail.³ This first ten day program was more or less typical of what was to follow for three years, except when Dr. Yang was present.

A very delightful interlude was afforded this "old teacher" ⁴ June 8, when over 400 alumni greeted him at a garden party. It was held at the Central Bank's Club on Columbia Road, Shanghai, made available by the Governor of the Bank, Tsuyee Pei, Past-President of the Alumni Association, and for many years Treasurer of the Soochow University Board. He also furnished refreshments. The old pedagogue was photographed with many groups, ranging from two of his very first pupils (1901) to a bevy of beauties from the most recent graduating classes. And they all listened patiently while he reminisced and rallied them to an even better future.

Rehabilitation progressed slowly, making it possible, ere long, to shift the Middle School and Arts College to Soochow, but much later the Science College. Not only was that delayed by repairs and refurnishing of Cline Hall but by the restocking of every laboratory with supplies from abroad. Fortunately the Science College still had the use in Shanghai of those laboratories set up by the four cooperating institutions in 1938.

For five months this writer lived in Shanghai and made frequent trips to Soochow. Then the Dyson house was made livable, they returned, and he lived with them. Thenceforth the commuting was to Shanghai.

Rehabilitation of old plants was an immediate need, but in the thinking of the UBCCC even more important was the opportunity for a get-together of the East China Universities. That had been urged by the Burton Educational Commission of 1922 and the East China institutions were not allowed to forget it. So during the meeting of the Council on Higher Education early in 1928, representatives of St. John's, Shanghai,

Soochow and Hangchow held several consultations, in which they agreed to recommend union, or federation, to their university authorities. Dr. F. L. Hawks Pott, President of St. John's University, drew up an outline constitution, which was unanimously recommended to the authorities of the four institutions as a basis of discussion, looking to union or at least federation. This writer left China soon after on furlough, with high hopes of union. On his return, a year later, he was informed that St. Johns and Shanghai had turned down the proposal without further discussion.

Of course there were reasons. Possibly some of those who called their ecclesiastical body "The American Church" found it too difficult to consider union with others on a basis of equality. The same group probably was opposed to registration with the new government, a step the other colleges were taking. A Southern Baptist was heard to say that union, even with Northern Baptists in 1906 to found the Shanghai Baptist College (later University of Shanghai) was a breach of principle they could not be expected to repeat. Many alumni of all four were sure to be against union. Methodists could recall how the union of Anglo-Chinese College with Tung Wu College in 1912 had permanently alienated a group of Anglo-Chinese College alumni, who considered it the judicial murder of their Alma Mater. So, if union ever came, it would probably not be soon.

War-time cooperation in the International Settlement, 1938-41, must have brought home to most of those who took part the great advantages that union would bring. The presidents of Soochow and Hangchow agreed to promote union after the war, even if the others declined.

St. John's had not registered and did not go underground after Pearl Harbor. Their campus was not being occupied by the Japanese, so they resumed work there. In course of time Shanghai newspaper reports of meetings of supporters of the Japanese and their puppets included the name of Acting-President William Sung of St. John's as among those attending and taking part. Whatever was the truth about those reports, there was nothing he could do about it. A denial would not be published, since all the papers were under Japanese and puppet control. So his friends hoped for the best but feared the worst. After the war he was arrested and imprisoned for collaboration with the enemy, but was finally acquitted in December 1947. There were those who thought this awkward situation had something to do with the readiness of the St. John's representatives to join those of Hangchow and Soochow in planning for union. A meeting of fifteen representatives (five from each) was held June 12, 1946, in response to advice from New York. With scarcely any hesitation all agreed that their institutions ought to unite: that there should be one administrative head, one over-all budget, and one site, where all college and graduate work would be concentrated. The St. John's campus might be the nucleus, if sufficient adjacent land could be acquired.⁵ The Soochow and Hangchow plants might be used for high grade middle schools to ensure students thoroughly prepared for college.

Two weeks later Dr. Van Dusen, President of the UBCCC and Dr. McMullen, Executive Secretary, arrived from New York and met the heads of the four East China Universities. Dr. Henry Lin, President of the University of Shanghai, entertained at luncheon and Dean Ao Sen of Soochow University Law School at dinner. Other outstanding members of the missionary community were also present by invitation. All who heard

the addresses of these representatives of UBCCC were deeply impressed with the timeliness of their plans to make the most of the post-war opportunity for Christian higher education in China, and in particular with their challenge to East China. A get-together there would receive top priority in UBCCC support.

Next day Drs. Van Dusen and McMullen met the fifteen representatives of St. John's, Soochow and Hangchow and set forth in more detail their ideas for East China as perhaps the most important of the several areas served by Christian universities. No other university had over four colleges. They thought an East China Union University might start with six. Funds were already being set aside and would be made available as fast as plans developed. On their recommendation the fifteen asked for the appointment at once by their authorities of a planning board of six, charged with authority to take all necessary steps up to the adoption of a constitution and the election of a Board of Managers, to whom the planning board would turn over its functions. President Lin sat in at this meeting and reported that the University of Shanghai had decided to go it alone. He was assured that the door would be kept open for Shanghai to join at any time.

On June 29, 1946, Soochow University held its first commencement exercises since 1941. Dean-Emeritus Pound of Harvard Law School, just arrived to serve as Advisor to the Ministry of Justice, and Mayor K. C. Wu of Shanghai spoke briefly, but to the point. Degrees, earned mostly during the war, were conferred on 458 persons. More than half of the 157 who received the B. A. were women, but less than half of the eighty-eight recipients of the B. S. About forty per cent of the 213 LL. B. graduates were women. In the evening the

Soochow University Board entertained to dinner Dean Pound, the UBCCC group and a number of other guests interested in the proposed union university.

The Planning Board was appointed and promptly set up, named a committee to find a site, and started to work on a constitution and the consideration of plans for the early stages of amalgamation. Many meetings were held during the next two years. The name "East China Union University" was recommended. A Constitution was finally completed and recommended, calling for a Board of Managers of eighteen — six from each institution. All this received the approval of each institution. Each also elected its six representatives on the Board of Managers of East China Union University.

In New York the UBCCC; zealously cultivating the American constituencies of the universities concerned, pressed forward enthusiastically in raising funds for the new East China Union University. And by 1948 a firm of architects, employed to design the campus in its entirety, had put on display in the New York office a scale model, about seven feet square, of the new institution. A scheme of names for the professional schools had been proposed for the sake of historical continuity, and as a recognition of distinctive achievements in the past in the program of professional education: The Saint John's School of Medicine; The Hangchow School of Engineering; The Soochow School of Law.

The three presidents were named a committee on the first steps in amalgamation, and on their recommendation the Planning Board decided that, beginning with September, 1947, only St. John's would admit freshmen to its Arts College. Only Soochow would admit science students, and only Hangchow

would admit engineering students. Since the Soochow University laboratories had not yet been fully rehabilitated and the Junior and Senior science students were still in Shanghai, they and their teachers would be temporarily accommodated at St. Johns, whose laboratories had suffered little during the war and had been fully restored. Public announcement of these plans boosted confidence that union was really going to be consummated and not merely talked about.

But soon after the fall term opening in September it was rumored that St. John's had disregarded the agreement and admitted science freshmen. At a meeting of the Planning Board this writer, representing Soochow University, asked President Y. C. Tu whether the report was true. He replied that the Medical School had insisted that St. John's continue its pre-medical program and he had been unable to prevent it. One can easily understand the anxiety of the Medical School. Practically all St. John's "pre-meds" entered St. John's Medical School, whereas for over twenty years most Soochow pre-meds had been going to Peking Union Medical College. But surely the President of St. John's should not have broken the agreement with the others without consultation. The matter would have to be considered by the three presidents and appropriate action recommended.

The Planning Board set May 14, 1948 as the date when it would entertain at dinner the eighteen members-elect of the Board of Managers of East China Union University, turn over to them all its functions and withdraw, leaving them to organize and carry on.

But on May 14 seven of the Managers-Elect failed to appear, so the turnover was postponed to June 11. That meet-

ing, "due to the situation at St. John's", was postponed to June 28.⁶ Soochow and Hangchow were inadequately represented June 28, so the organizing of the Union Board of Managers was deferred to "some time in the autumn". That is as far as this reporter's memory serves or his spotty diary records. Those failures of the Planning Board to get a meeting with the Managers-Elect of East China Union University strongly suggest that the initial enthusiasm of 1946 was evaporating in the atmosphere of economic and political disintegration. In April, 1949, the National Government withdrew from Nanking as "having no longer strategic significance". The Communists crossed the Yangtze and occupied not only Nanking, but, in quick succession, Soochow and Shanghai.

The Communist soldiers were on their good behavior, took nothing without paying and greeted everybody with a smile. (The Shanghai Evening Post and Mercury ran a "leader" entitled "A New Kind of Chinese Soldier".) Soochow University students opened the back gate and invited these ruddy-faced youngsters to hold their morning setting-up exercises on the campus, which they did. After the "dismiss" they wandered about, gazing in wonder at all they saw. One morning a group came to the Dysons' back door and wanted to go inside — upstairs. The cook appealed to this writer, who, with an answering smile, informed them that such an early visit would be "inconvenient" — a Chinese euphemism for what cannot be allowed. And when a more daring one seemed disposed to force his way in, he was met by a smile, a bow, and a firm closing of the door. They did not repeat their visit.

It was not the soldiers that gave us trouble. That was the function of students who had been planted among us and who became more open in their subversive activities. They

gained control of the Student Association and kept the Executive Council busy maintaining its authority the rest of that spring term, 1949. The new regime required every East China college to send two teachers to attend weekend lectures at Wusih, which, for some unaccountable reason, they were making their East China headquarters. In the fall lecturers were sent to the University and all teachers (except foreigners) and all students must attend once a week a two-hour harangue on dialectic materialism. After the lecture, the students must divide into groups of about a dozen, sit in circles under the trees on the campus and review what they had heard. Every one was urged to confess the new faith. The method was not unlike that of the old fashioned Methodist "Class Meeting", since the leader told of his own progress in the faith and called on each member of his group in turn to do the same.

A last attempt at a start of union work was planned of take place in the plant of the former American School but was blocked by the new regime. The future of Christian institutions in China would be determined, not by cooperation between Chinese and Americans in making them ever more adequate expressions of the Christian purpose of their founders, but by a power set on defeating that purpose while making use of all the facilities of those educational plants to promote its own ends. It was the end of an era. When, however, this writer, and J. W. Dyson, in September, 1949, were leaving Soochow, some of their colleagues of many years said:

"THIS TOO WILL PASS!"

APPENDIX 1 LIGHT AND WATER

TUNGWU College started out in 1901 using German-made kerosene lamps with "Argand" burners in dormitories and public rooms. These lamps were highly efficient, but called for a lot of work to keep them clean and supplied with oil. Missionaries also used kerosene lamps.

In 1904 an acetylene generator was installed, and Allen Hall and campus residences were piped for this gas. The addition of three residences (1908) and Anderson Hall (1911) brought the use of acetylene to the capacity of the generator. This light was unsurpassed, but it involved a headache for the person who had to keep the generator going. Calcium carbide was not available in China. It must be ordered in quantity from the Union Carbide Company, Niagara Falls, New York. Since it could only be shipped as deck cargo, casks often arrived badly rusted and with small holes eaten through by exposure to salt water.

The manager of the generator, therefore, welcomed the coming of electricity to Soochow, supplied by a local light and power company recently organized. He spent the summer of 1913 superintending the wiring of University buildings for electric light. For a few years everybody luxuriated in good lights, turned on and off by a switch. Then the demand for current exceeded the capacity of the plant, and the only way to get a good light was to use a bulb of lower voltage. Before long it must be replaced by one of still lower voltage.

Since the electric plant in Soochow was mortgaged to Japanese, its fate was sealed by the birth of the Student Movement (May 4, 1919) in protest against China's treatment by her allies at Versailles, and the selling out of China's resources to Japanese by the corrupt regime at Peking. This movement spread with marvelous rapidity among colleges and even middle schools all over the country. At Soochow University the students requested "to be allowed not to use Japanese electric current". They would study as long as daylight was available in the evenings and in the early mornings. Since it was less than two months till the end of the spring term, this was agreed to, and regular work was resumed. In response to student agitation, leading merchants also boycotted the Light and Power Co., and purchased small gasoline-electric generators, then on sale in Shanghai.

During the summer, negotiations with Shanghai importers got us the loan of a small generating set of sufficient capacity for the dormitories and the library, while they were securing for us a permanent plant — not easy at the end of World War I. Not till 1921 was that plant installed and in satisfactory working order. The semi-diesel engine used fuel oil, available locally from an American and also from a British company.

The rapid expansion of the University during the 1920's soon called for more current, so an auxiliary smaller set was added about 1925. In five more years the plant was again inadequate, as well as obsolescent. Meanwhile the Japanese-connected city plant had lost its franchise to a new company, free of any such handicap. So we negotiated with this company for wholesale purchase of current, to be distributed by the University. The best rate we could get, however, was so ex-

horbitant that we turned to a reconsideration of a new plant of our own — for which we had no money! President Yang appointed a small committee to work out the details of a scheme to be presented to the Board of Trustees with the request for authorization of a loan. The committee found that an adequate up-to-date plant, consisting of two diesel engines with direct-connected generators and all necessary accessories could be purchased and installed for \$20,000 Chinese currency (U.S. \$6,666). With fuel oil at the current rate of CNC \$46.00 per ton, a loan of that amount at 10% interest could be repaid in five years out of the University's expenditure for current at a lower rate than that offered by the city company.

In approving the scheme, the Board made W. B. Nance manager of the plant, with full responsibility for seeing the financing through. This was done by selling \$100.00 bonds to members of the community, alumni, and other friends. Interest of \$5.00 on each bond was paid June 30 and December 31st, and bonds were redeemed as rapidly as income justified. The plan worked perfectly, except that, due to the steady rise in the price of fuel oil, seven years instead of five were required. It was with great relief that the manager, on June 30, 1937, redeemed the last bond and turned over the plant to the University in perfect condition and free of debt.

For seven years we had enjoyed that plant. But no longer! In July, 1937 the Japanese struck in North China and shortly after at Shanghai. In November they occupied Soochow and took over the University property for use as a military hospital. The Chinese engineer had removed certain small parts without which the engines could not run; but the Japanese military controlled the city electric plant and got current from that source at rates they could dictate. But they were so intent on

getting brass and cooper that the switchboard and some of the heavy wires of our plant were scrapped and, with most water taps, all brass door knobs, and even brass parts of door locks, went to Japanese munition factories.

When the writer returned to China in May, 1946 to assist in rehabilitation, it was found expedient to get city current through the special transmission line and transformer installed during the Japanese occupation. Reconditioning of our electric plant must yield precedence to the restoring of floors, windows, and doors, and a thousand and one other urgent needs.

At the beginning of this century there was not a house in Soochow with running water. All washing was done in the canals that parallel the streets or in water from shallow wells. All the canal and well water was hard from centuries of washing the lime coating off polished rice before cooking it. Tea shops, bath houses, and hot water shops used softer water brought in boats from lakes several miles away.

Students were furnished at least twice a day with hot water in their basins and boiling water for their tea pots. Nobody drank cold water, and a few tea leaves relieved the flat taste of boiled water. But all the water available (save the rain caught from their roofs by well-to-do families), was loaded with disease germs, which could only be killed by boiling. The rain water caught in big jars in courtyards bred clouds of mosquitoes.

Everybody took sponge baths in basins with small towels. If one wanted the luxury of a big bath he patronized a bath house in the city. But he must share it, simultaneously or in succession, with others, and must, of course, get himself

clean with a sponge bath first! Missionaries equipped their bath rooms with big oblong earthenware jars into which were poured buckets of hot water from the nearest shop. Shanghai-landers called these jars Soochow bath tubs, since Soochow was a major distributing point for the potteries at Ishing, beyond the Great Lake.

The provision of an adequate supply of pure water was one of our first concerns. A Japanese contractor drove a well 330 feet through successive layers of sand and stiff clay and struck a stream in a layer of coarse sand which was thought adequate and which passed the "safe-to-drink" test of the health bureau of the Shanghai International Settlement. A two and one-half inch pipe brought the water up nearly to the surface and discharged it into a twenty-foot deep concrete cistern. For several years this water was lifted from the cistern by school servants and distributed in big buckets wherever needed.

In 1907 Chinese friends of Dr. W. H. Park, instead of sending the usual presents to celebrate his fiftieth birthday, pooled the money they would thus have spent and erected in his honor on the campus a brick water tower, crowned with two iron tanks. Pipes connected the cistern with the tanks, which were kept filled by a small gasoline pump. The water carriers, who now need only set their buckets under the big water tap at the base of the tower and give it a turn, were impressed with the progress we were making.

But there was no money for pipes to distribute the water to the houses. The occupant of the house on faculty row nearest the well connected up with a pipe large enough for his needs and soon had hot and cold water wherever the family wanted it. Next door neighbor shared that pipe and this exhausted its

capacity. Then a larger pipe to supply all that row of houses was put in, all the families sharing the expense and reimbursing the first two. Soochow Hospital and its residences also connected up and shared our water till their new plant was opened in 1922, including a deep well and water system of their own.

There matters stood till the early thirties, when President Yang found money with which to extend the distribution system to all houses on and adjacent to the campus and to equip residences, dormitories and other buildings with modern plumbing and septic tanks.

When the Smart Natatorium was constructed in 1930, a new well was driven near by to supply water. It was at least 100 feet deeper and had a casing several times the capacity of our first well. Compressed air was forced through a small pipe nearly to the bottom of the well. Released there, it brought the water up with it. Not long after the old well became hopelessly clogged. But we found that we could pump from the new well across the campus through an emergency pipe to the water tower, so as to keep the system going.

About 1934 Lee Hall (Men's dormitory) was erected and a large concrete tank in the roof took the place of the water tower and its tanks. A new deep well was sunk behind Lee Hall and through the compressed air system it provided an ample supply of water for all purposes. We therefore suffered no inconvenience from the removal of both the tower and its tanks by the Japanese.

APPENDIX 2

TRANSPORTATION IN TUNGWU

THE EAST WU plain was built up of silt from the Yangtze River. It is intersected by a network of waterways that are partly natural and partly artificial. The process may be seen still going on at the coast. Silt-saturated water of the Yangtze river meets the incoming tide and drops much of its silt. Wherever earth is formed that remains above all but very high tides, it is occupied by squatters, who modify to suit their convenience the channels made by the tides as they flow in and out. The result is that one may go anywhere in the plain by boat. That was the only way to go to Soochow before the China-Japan War of 1894-1895.

Soochow missionaries, visiting their outstations, hired houseboats propelled with sculls somewhat like those of Venetian gondolas. Even the small boats had a front room, a middle room, and quarters in the rear for the crew (usually a family), where they cooked, slept and ate, as well as worked the sculls and steered the boat. The passengers distributed their bedding, baggage, books and lunch baskets to suit their convenience in the front and middle rooms. Such a boat could sail only with a following wind, for it had no keel, — in fact, it was like nothing so much as a duck sitting lightly on the surface of the water. The writer went aboard such a boat for his first trip from Shanghai to Soochow one Wednesday night in March, 1896. The boat started at dawn Thursday. When there was a head wind, part of the crew got out and towed the boat with a small

rope tied to the bamboo mast, if there was a towpath. If not, they tied up to the bank and took it easy. The eighty mile voyage was not completed till 3:00 p.m. Saturday. We tied up both nights (Thursday and Friday), so those head winds cut down our speed to an average of two and a half miles an hour.

Two months after that first boat trip the writer, with Rev. T. A. Hearn, tried the new way of travel to Shanghai that had just started. A small steam launch towed a train of a half dozen house boats. It left Soochow about 4:00 p.m. and reached Shanghai usually in time for breakfast next morning. Soon an additional improvement was made: a large barge, always towed next to the launch, made provision for first, second and third class passengers, while still towing private house-boats. Overnight trips were thus made in both directions between Soochow and Shanghai and between Soochow and Hangchow.

This traffic steadily grew until the opening of the Soochow section of the Shanghai-Nanking Railway in 1907. Then one could make the fifty-three mile trip to Shanghai in two or three hours at less expense and without the bother of taking along a "p'ukei" (pu' = spread, kei = cover); the thick cotton pad to lie on and the quilt for cover formed a "bedding roll" covered with a coarse mat in the daytime. Eventually the launches connected places off the railway with stations on it, e.g. Changshu and Soochow.

Strangest of all Chinese boats, from "sampan" to sea-going junk, was the "footboat," used by the private express companies that preceded and facilitated the development of the Chinese postal service. These companies served primarily a limited area, but through their correspondents in neighboring areas could safely forward mails and other parcels even

to distant parts of the country. The footboat, like a canoe, was light and narrow, and in its stern had a reclining seat in which the boatman sat, thrust his feet into the close-fitting stirrups of the oar, and propelled the boat with a kicking motion. He steered with a second oar grasped with both hands to steady himself. The writer's attention was first called to this means of transportation by a missionary who said he "had just been kicked fifty miles from Nanjing to Soochow". A passenger must lie still lest he upset the boat.

Since Soochow has canals paralleling many of its principal streets, boat travel inside the city was a common way of getting about. Well-to-do families, however, had their sedan chairs, and those who had not but could afford to, called chairs from the old Chinese equivalent of the modern Taxicab Company.

When the sign board of Soochow University was hung out at the old Buffington gate, Chinese advisers insisted that the President must make his calls on officials or gentry in a large four-bearer blue-upholstered sedan chair, and whoever attended him in a similar but smaller chair, with two bearers. The two chairs were made, and this writer or L. G. Lea followed in the smaller chair, when President Anderson called on the high provincial authorities at China New Year.

The first change in transportation inside the city was the introduction of wicker sedan chairs, somewhat like those provided at mountain resorts for visitors not wishing to climb. The city was divided into sections, and a fixed charge was made for a ride within a section, as now with the taxicabs in Washington, D. C.

Then, for a brief period, came donkeys in charge of

"north of the river" refugees who lived in huts outside the city wall. Some of them lived by fishing, some planted sweet potatoes among the trash heaps, and some returned home "north of the River (Yangtze)" to plant and harvest their crops during the spring, summer and autumn. Then back to Soochow for the winter. Those who owned the donkeys stayed at Soochow the year round.

The next change was to jinrikshas. This required the elimination of the stone steps up and down the bridges and the extension of the granite-chip paving of the roadway across the canals. Even so, portly passengers had to get down and walk across the bridges, which were too steep for heavily loaded vehicles. Only the main streets were wide enough for two rikshas to pass on them.

Finally, just before the Japanese invasion, certain through streets were widened and new gates opened, giving access to the new highways leading to Shanghai, Wusih, Huchow and several other cities. After the war buses and a few motor cars and taxis appeared. Soochow University acquired a jeep, which proved a great time-saver in trips to and from the Railway Station.

Road building was pushed persistently in China between the "Mukden Incident" (September 18, 1931) and the "Marco Polo Bridge Clash" of July, 1937. And it continued in the interior behind the lines throughout the war.

APPENDIX 3 - HONOR SOCIETIES

TWO honor societies had chapters at Soochow University: Phi Tau Phi Scholastic Honor Society, and Beta Beta Beta, an undergraduate society for biology students.

1. Phi Tau Phi was promoted in China about 1920-22. The Soochow University representative on the organizing board was Mr. Richard D. Smart, whose untimely death in 1921 broke our formal connection with the national body. The Soochow University chapter was set up in 1924 with four charter members, all Phi Beta Kappa or Sigma Xi members: Dr. W. B. Nance, Miss Myra Lee Brown, Mr. H. A. Vanderbeek, Dr. C. F. Wu. These charter members in turn elected to membership other honor graduates from the staff, and all honor alumni retroactively to the beginning of the university, and installed them formally at a Foundation Convocation in 1924. The society's records were recovered intact in the cache in Cline Hall at the end of the war, but conditions of irregular and depressed scholarship standards necessitated the postponement of further elections for the war period.

2. Tri-Beta, as Beta Beta Beta was so often called, is an American undergraduate honor society for biology students. Three chapters were organized in China: the Alpha Chapter at Yenching University, the Beta Chapter at Soochow University, and the Gamma Chapter at the University of Shanghai. The Beta Chapter at Soochow was active until the outbreak of war, but did not resume formal elections after the war. J.W.D.

APPENDIX 4
WESTERN PERSONNEL 1900-1950

Anderson, D. L.	1900-1911	President; History; Political Science
Anderson, R. S.	1902-1910	English in Middle School No. 1
Barnett, Henry	1920-1921	English Literature
Beck, Lilian A.	1923 (spring)	Middle School English
Blume, W. W.	1920-1927	Law; Dean of the Law School
Brinkley, S. G.	1912-1923	Education; English; Principal Middle School No. 2, 1918-19
Brockman, W.	1904-1908	English in Middle School No. 1
Brown, Myra Lee	1924-1928	English Language & Literature
Campbell, C. K.	1907-1911	N. T. Greek; N. T. Theology ; Bible
Clark, Helen	1931-1936	History; Sociology; Dean of Women
Cline, John W.	1900-1922	President Anglo-Chinese College, 1905-11; President Soochow University, 1911-22; History; Political Science
Cline, J. W., Mrs.	1912-1920	German
Decker, M. E.	1922-1923	Middle School English and History
Dryer, Helen	1923-1924	English

Dyson, Joseph W.	1919-1949	Associate Dean, Arts College; Director Biological Supply Service; Botany; Choral Music
Eberhard, Mlle.	1920-1922	French; German
Estes, W. A.	1908-1940	English in Middle School No. 3; Principal, 1908-28
Estes, W. A., Mrs.	1916-1940	English in Middle School No. 3 .
Ferguson, F. C.	1929-1941	English Language & Literature
Frank, Marion	1923-1925	Chemistry
Gee, N. Gist	1901-1920	Biology
Gilkey, William E.	1947-1950	Music
Glenn, C. L.	1918-1919	Physics
Grimes, E. J.	1921-1926	English in Middle School No. 3 .
Guffin, Alice	1918-1919	English in Middle School No. 1 .
Havighurst, Robert	1948-1949	English in Middle School No. 1 .
Hearn, A.G., M.D.	1904-1908	Surgery in Medical School
Hearn, W. A.	1923-1927	Religion; Director of Religious Activities
Hendry, R. S.	1921-1923	Economics; History
Ivanoff, O., Mrs.	1921-1924	French; German
Jacobson, A. C.	1922-1927	Bursar
Johnson, H. H.	1924-1925	Organizer of Biological Supply Service
Jones, E. V.	1913-1922	Chemistry; Physics
Jones, E. V., Mrs.	1913-1922	English
Keye, W. F.	1921-1926	Physics; Mathematics

Ling, T. G., Mrs.	1928-1929	English
Lockley, Arthur	1925-1927	School of Physical Education
Longden, Ruth	1921-1926	Librarian; Middle Sch'l. English
Lowrie, S. H.	1923-1927	Sociology; Acting Registrar and Dean of Admissions
Lowrie, S. H., Mrs.	1922-1923	English
Lucas, B. D.	1903-1910	Pharmacology; Military Drill
Lusinger, Angle	1929-1937	English
Manget, Jeanne	1934-1935	Physics; Girls' Physical Training
Martin, Elna	1921-1922	English
Mayer, Herman	1923-1926	German; French
Medlock, Sue	1922-1925	Secretary to the President
Mitchell, W. A.	1907-1912	Physics; Chemistry
Moore, R. G.	1918-1920	Geology
Moore, R. G., Mrs.	1918-1920	English in Middle School No. 1
Moseley, E. F.	1924-1926	English and History in Middle School
Nance, W. B.	1900-1949	Philosophy; Theology; Literature; Vice-President, 1914-22; President 1922-27; Western Adviser 1928-49.
Nash, W. L.	1920-1927	Physical Education; Dean, P. E. School
Noyes, Bessie	1926-1928	Biology
Park, W. H., M. D.	1900-1910	Dean, Medical School; University Physician; Medicine
Parker, A. P.	1900-1905	President, Anglo-Chinese College
Peters, E. C.	1920-1924	Middle School English; Princi-

		ple Middle School No. 2
Polk, M., M.D.	1904-1909	Medicine
Powell, Isabel	1921-1923	English
Rankin, C. W.	1912-1920	Political Science; Law; Dean, Law School; Principal Middle School No. 2, 1915-18
Ridgeway, Bettie	1917-1922	English
Schmidt, Eric J.	1941-1942	English
Sellett, George	1922-1949	Law; Acting Dean, 1924-1925; (U. S. District Attorney)
Sherertz, D. L.	1917-1950	Education; English in Middle School No. 1 and Wusih Technical School
Shipley, Lester	1922-1925	Physics; Mathematics
Smith, Wesley M.	1910-1917	Religion
Snell, J. A., M.D.	1909-1934	University Physician
Steele, W. T.	1927-1928	Sociology; Ethics
Tasker, Roy C.	1926-1929	Biology
Tasker, R. C., Mrs.	1926-1929	Registrar; Secretary to the President
Templeton, Grace	1924-1927	English in Middle School No. 1
Tomlin, F. E.	1924-1929	Psychology, Pedogogy
Tomlin, F.E.,Mrs.	1926-1929	Music; Accompanist, Girl's Glee Club
Touchstone, Cary	1917-1922	Bursar; Secretary to the President
Tuttle, Lelia J.	1928-1941	History; Dean of Women
Valentine, Anne E.	1922-1923	English

Vanderbeek, H. A. 1921-1925 Principal, Wusih Technical School

White, James F. 1924-1927 Chemistry
 White, J. F., Mrs. 1925-1927 Secretary to the President
 Whiteside, Joseph 1900-1929 English Language & Literature;
 Bursar
 Whitlow, Rolfe 1929-1941 English
 Williams, F. S. 1914-1917 English in Middle School No. 1;
 Military Drill
 Williams, M. O., Jr. 1929-1940 Religion: Religious Education
 Sociology
 Williams, M.O.,Mrs. 1929-1940 English; Child Psychology
 Workman, Geo. B. 1933-1950 Religion; English (in the Law
 School)

VISITING PROFESSORS

1928-1930	Dr. Sara Margaret Ritter from Wesleyan College (Macon, Ga.): Philosophy
1935-(fall term)	Dr. E. V. Jones from Birmingham-Southern College: Chemistry
1935-1936	Dr. M. L. Smith, from Birmingham-Southern College: Sociology; Philosophy
1937-(spring term)	Dr. Frank S. Hickman from Duke University: Philosophy

The Bulletin for the spring term, 1923, lists seventeen administrative officers for the College and Middle School; fourteen professors, two associate professors, five assistant professors and seven instructors for the College; and twenty-four teachers for the Middle School, three being head-teachers for Chinese, English, and Science-Mathematics. That year

two students in the Wu Dialect School taught each a course, one in the college, the other in the Middle School. Others, in succeeding years, followed their gracious example.

Part-time teaching emergency help as substitute instructors, and a full quota of committee service were regularly contributed by many faculty wives throughout the history of the institution. Though not formally under appointment to the staff, they considered the claims of Soochow University on their time and talents as second only to the claims of their own families, and so they were a continuing asset.

The relations between the University and the Laura Haygood Memorial Normal School across the street were always cordial and mutually helpful. On a number of occasions teachers in each institution gave courses in the other. Similar mutual helpfulness characterized the relations with Soochow Hospital. On one of his visits to Soochow a famous world traveler and lecturer to youth paid high tribute to T'ien Shih Chuang as "an ideal mission station".

NOTES AND REFERENCES

CHAPTER I - KUNG HANG SCHOOL

1. For example, ruler-minister, husband-wife, father-son, elder brother-younger brother.
2. Misunderstanding, according to the Western version; the Chinese, however, regarded these wars as persistent brutal aggression.
3. "Review of the Times" (1868-1907).
4. In 1898 Chang sent the Emperor fifty copies of his collected lectures or tracts under the general title "Ch'üan Hsüeh P'ien". His Majesty distributed them to high officials under an imperial rescript. This work, translated by S. I. Woodbridge as "China's Only Hope", was published by Revell, New York in 1900.
5. Kung Hang. The name dates from about 500 B.C., when this Avenue led to the palace of the King of Wu, a few blocks to the north.

CHAPTER II - BUFFINGTON INSTITUTE

1. East, south, west, north is the Chinese order in "boxing the compass".

CHAPTER III - ANGLO-CHINESE COLLEGE

1. W. A. P. Martin was more of a scholar. An old gentleman once told the writer of having worked with Allen and Martin at the same time. Allen, he said, was "ts'ung" while Martin was "ming". "Ts'ung-ming" is colloquial for intelligence through the ears and eyes. Martin took the manuscript to read, (using his eyes). Allen got it by listening, (using his ears).

CHAPTER IV - A DREAM BEGINS TO BE REALIZED

1. About 500 B.C. Soochow was built as the Capital of the Kingdom of Wu, which comprised the alluvial plain between the Yangtze River on the north, the Hangchow Bay on the south, and extending west from the sea coast to and including the hills around T'aihu (Great Lake). At the end of the Han dynasty, early in the third century A.D., China broke up into three rival kingdoms, Wu, Wei and Shu. Then the ancient Wu of the alluvial plain became "East Wu" (Tungwu).
2. In East China coffins are usually made of fir, the thicker the better, and roomy enough to afford ample space under, around, and over the body. This space is entirely filled with alternate layers of crushed charcoal and quicklime in easily handled soft paper rolls. The tight fitting cover is then put on and a process of slow cremation begins. The lime consumes all but bones and teeth while the charcoal absorbs all gases. No odor comes out of coffins thus prepared.

CHAPTER VI - PHYSICAL EDUCATION

1. Perhaps they objected to catching that hard ball with their soft hands: W.B.N.

CHAPTER VII - THE SCIENCE COLLEGE

1. "The Beginnings of Chemical Research in China", W. H. Adolph, Peking "Natural History Bulletin", 18 (3), 149 (1950).
2. T. D. Lysenko was a Russian geneticist who revived, having claimed to have proved, the Lamarckian theory of the

inheritance of acquired characters. "Lysenkoism", for various involved reasons, became the party line of Russian biologists, and, in being taken up dutifully by other communists and fellow-travelers around the world, became a means of political domination beyond Soviet genetics.

CHAPTER VIII - PROFESSIONAL SCHOOLS

1. Mandarin, in Chinese Kuan Hua, i.e. Official Language. In the early 20's it was renamed Kuo Yü, i.e. National Language, and was required to be taught in all elementary schools. In East China this requirement was more honored in the breach than the observance for some years, since few teachers then knew Kuo Yü well enough to teach it.
2. Blume, "Legal Education in China", China Law Review (July 1923) I, 305
3. Hudson, "Address at the Inauguration Exercises", China Law Review (April 1927) III, 148
4. Descriptions of the Moot Court will be found in The Wool-sack for 1924, at p. 75.
5. Editorial, China Law Review (April issue) I, 33
6. Lobingier, Legal Education in Twentieth Century China, Layers Guild Magazine (July-August 1944) IV, I
7. Chan, Modern Legal Education in China, China Law Review (Sept. 1936) IX, 142

CHAPTER IX - WUSIH TECHNICAL SCHOOL— A PIONEER EXPERIMENT

1. Cline Hall, Soochow University's science building, was formally opened in June, 1924. All its excellent furniture had been designed, manufactured and installed by Wusih Technical School. W. B. N.

CHAPTER X - THE WEI HAN SCHOOL

1. Wei Han means "Pity the Poor".

CHAPTER XIV - RELIGION

1. St. John's Church, the new name of East Soochow Methodist Church, adopted when St. John's Church, St. Louis Missouri, enabled us to build an adequate structure for the growing community in 1915.

CHAPTER XV - AFTER THE WAR

1. During the "sub rosa" period, organization was simplified: Joseph Chow was Dean of Administration, C. H. Hsu["] Dean of the College of Arts and Science, Ao Sen Dean of the Law School, and S. C. Wang Dean of Students.
2. This problem of inflation was ever with us. We always put off as long as possible announcing the fees before the beginning of the term. Finally we resorted to barter. All fees were figured in terms of rice. Teachers received so much rice per month. It was a unique sight when a student arrived by jinriksha with an extra riksha for his bags of rice, which were weighed into the storeroom, credited to his account and weighed out again in payment of local expenses.

In 1950 this writer, back in the United States, had occasion to send \$25.00 to President Yang, who reported that the check sold for \$1,000,000. Chinese currency.

3. See Chapter IX, pages 87 and 88 for Kiang's part in preparing these estimates.
4. "Lao Shih", a most honorable form of address in China.
5. This suggestion was soon dropped. Aside from alumni

objections it was realized that adapting any old plant would be more difficult and less satisfactory than planning a new one on a larger scale and on a site affording plenty of space for future growth.

6. A letter of this writer to a correspondent in the United States, dated June 26, 1948, says: "We were to have a joint commencement of Soochow University, St. John's and Hangchow Christian College, but St. John's got into such a mess with student subversive activities (particularly the 'Anti-American-Policy-in-Japan-Movement') that St. John's closed, President Tu resigned, and only Soochow and Hangchow are having the joint commencement, June 30."

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